June, 1932

# UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

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Prosperity and Honesty
*By Charles Fillmore*

The Servant of the Lord
*By Evelyn Whitell*

## HEALING THOUGHT

*At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:*

**I am renewed in the spirit of my mind, and my body is restored to harmony and health**

## PROSPERITY THOUGHT

*At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:*

**Jesus Christ reveals my true spiritual resource, and I rejoice in the bounty of God**

*These statements are to be used from*

June 20 to July 19

*For further explanation of these thoughts turn to page 70*

# UNITY

*Devoted to Christian Healing*

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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# Prosperity and Honesty

*By CHARLES FILLMORE*

IT IS quite universally admitted that God provides for man through natural law, but that there is a more direct provision we do not so readily recognize. The natural man cannot conceive of any way of getting the things that meet his needs but by laboring for them. If he wants a harvest, he must plant the seed, and cultivate it, and await its fruition in the natural way.

But Jesus taught that there was a more direct provision; that man could have all his needs supplied through supernatural law. Just what that law is which brings about this swift return of man's efforts is not clear to all of us. But we can logically reason it out. We say that there is a causing side to everything that appears, and if man could lay hold of that causing side, or that creative idea which is within everything that appears, he might shorten the process of growth; he might bring into manifestation instantly everything that he desires.

Jesus taught and demonstrated that there was such a process, and He compared this all-providing law for man to the provision that God makes for the birds of the air and the flowers. We know that they do not labor; they do not plan; they do not lay up; and yet they live, they are provided for. In calling our attention to this law Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Modern metaphysicians have sought to apply this law of quick return by holding thoughts of the omnipresent supply and support of the one Mind, and a certain measure of success has followed. Sometimes the law has worked so swiftly that we have been surprised.

We do not claim that any of us have, like Jesus, multiplied the loaves and fishes directly, but we have found that, by taking into our mind certain ideas of God's plenty, there has followed an increase in our supply. Things came to pass that we had not expected or thought possible.

Now, the question is: Why do we not more fully demonstrate just as we are taught? Why are we not doing as Jesus Christ did? He said that we should do these things, and even greater. There must be in us some limiting ideas. We have not cleared away the mists of the mind, which have in a way been obscuring from us the omnipresent resource. The ideas of supply existing in the one Mind are separated, that is, different, from the ideas of supply in our mind. It must be so, or Jesus Christ was not giving us Truth.

A close analysis of mind and its related ideas reveals a necessary interrelation of those ideas according to the divine law before they form the thing desired. For example, we have been affirming, "God is my inexhaustible resource; God supplies all my needs," day in and day out, as taught by Truth, and yet we have had no direct demonstrations. Then we have asked, "Why?" The answer is found in a close consideration of that word "righteousness."

We know that "honesty is the best policy." That is the axiom of the "policy" man. But the man who is honest because it is money in his pocket is not doing

*The joy of Jehovah is your strength.*—NEHEMIAH

business according to the Jesus Christ standard. True honesty is innate in the soul. When a man finds himself he does the honest thing—because he loves to do it. His greatest joy is to be just and righteous. No man can be dishonest, and successful or happy. The penitentiary inhabitants will tell you that honesty is absolutely necessary to happiness. They will also tell you

that they have found that dishonest ways of getting a living are a failure. But we should not conclude that, because we are not in the penitentiary, we are therefore honest. Jesus said that the thought was equal to the act. Have you ever thought that you would like to get the coveted thing without paying the price? If you have, you should not throw any stones in the direction of the "pen."

THIS subtle dishonesty of the carnal thought is the direct cause of every failure to demonstrate the law as laid down by Jesus. You will find yourself thinking about prosperity, and sometimes there will be an overreaching of the mind, a thought of getting things in illegitimate ways. These thoughts are not up to the stealing point, but they verge upon it, and they sour the dough of our God-prosperity. To demonstrate the divine law of supply we must be so honest that we would not accept anything where we had not given value for value received. Under the divine law a man must give an equivalent for everything that he gets. We must be honest with God; we must give value for value received. We must make a covenant with Divine Mind that we will give all our effort, everything that is within us, to the righteousness of the divine law. In other words, instead of working for things, instead of working in that field where the laborer is worthy of his hire, we must work for God. When we work for God, we enter into spiritual relation with the power that moves the universe. Whole-heartedness and faithfulness in the work that we have dedicated to God will put it under the law of righteousness.

The Lord esteems promptness and loyalty. If you have an appointment with God, you should be very careful to keep it. God is the source of your spiritual life, and you must be fed regularly by His Spirit that you may do your work easily and orderly. So, if you are going to work for God, you must be right on time. You will have to be very sure to keep your times of "silence." It is in this holy place, where "Spirit with

Spirit can meet," that you will get your inspiration, substance, and strength.

In some of your daily prayers you will get the wisdom of Spirit, and you will know just what to do in that matter about which you were uncertain. At other times you will get no message, but the Lord will be there. Instead of wisdom, the divine substance will be poured out upon you and your soul will be refreshed. The Lord in His wisdom gives us whatever we most need at the time. Make a daily "date" with God, and keep it as faithfully as you would a date with one whose confidence you wished to win. Some people are timid about mentioning their religion in the presence of those who they fear might not understand, and they often defer their times of prayer when seemingly pressing worldly engagements interfere. A certain banker had established an hour every day in which he locked the door of his private office and entered the "silence." His bank was at one time in urgent need of a large sum of money and the prospect of getting it was not good. He had been praying, but without apparent effect. He was negotiating with the cashier of another bank for the needed funds, but the collateral that he had was questioned. While they were talking the matter over, the "silent hour" approached and our banker was puzzled to know what to do. Finally he decided that he would be honest with God and acknowledge Him, so he explained to the cashier his habit of daily prayer at that hour. The face of the cashier lighted up

*Take heed, and be quiet.*—ISAIAH

and he grew at once cordial; he admitted that he also had his hour of prayer daily, and that he would gladly join our friend. They then and there prayed together, and at the conclusion of the "silence" the cashier told the banker that the loan would be made without any further investigation of securities.

The mail of Silent Unity bears daily witness to the growing confidence of business men in God's power. Men everywhere in every department of life are awakening to the necessity of a closer union with the creative Mind.

THEN, again, you must be efficient. You must develop ability to do well this work of the Holy Spirit. The work of Spirit has its beginning in wisdom. "God said, Let there be light: and there was light." Efficiency is founded upon an orderly expression of ideas within you. Develop the kingdom of God within you. Affirm the efficiency of Spirit now manifest in all your thoughts and acts, and you will have ability in ways that you do not dream possible. If you are a typist, you will be more efficient in handling your fingers. If you are a business man, you will do business in a better way. If you are a housewife, you will be prompt and efficient in your work. It does not make any difference what your work may be; if you do it affirming your divine efficiency, it will be done better and better.

Again, there must be order and law in God's expression through you. And when you have fulfilled the law of divine order in your doing, when you have given yourself up to the whole law, and are holding for its orderly expression in your thoughts and in your acts, you will find that true prosperity will begin to pour into everything with which you are connected. The law of prosperity cannot help but express itself in you, and you will understand what the prosperity taught by Jesus Christ is. You will find that there is a law of righteousness, and that that righteousness is to be put into the most common things. It is an everyday application of justice, honesty, and righteousness. But men have not expressed it in its simple honesty, in its simple promptness, efficiency, and order. We have, like children, tried to get away from the apparent rigor of the law.

Now, this is not really work—rather, it is the giving of attention to the simple, everyday affairs of the

moral law; the carrying out of those injunctions and desires which have been innate in man from the beginning. Instead of being honest with ourselves and our neighbor and our God, we have tried little evading tricks and subterfuges that have separated us from the one great law of justice.

There is a twofold movement in every demonstration: First, the expression of the idea in the mind, and then its manifestation in the visible thing. Now, you will get quicker results if you follow this law. If you are dealing with finances you must hold first that you have the clear concept of God's inexhaustible bounty, and then push it right out and say, *"God's bounty is manifest in all my affairs."* So with every one of the attributes of Spirit. If it is honesty, see yourself honest in purpose, and then act in an honest way. First see yourself prompt in mind, and then try in all ways to be prompt. If necessary, set the alarm clock. If you wish to demonstrate efficiency, affirm that you are efficient, and then exercise efficiency in every way. And then, if you would have order in your affairs, you must hold that you are orderly, and then let the idea of order express through you. Do not be slovenly; do not lay things around for somebody else to pick up, but pick them up yourself; keep a place for everything, and everything in its place. This orderly habit will grow upon you as you affirm it in Spirit.

Let us give thanks for this understanding of the divine law of expression. *We thank Thee, Father, for this understanding that man is honest, upright, efficient, prompt, orderly. We thank Thee, Father, for this light of the Holy Spirit. We thank Thee that Thy order, promptness, efficiency, and honesty are now expressed in us. We do manifest in all our thoughts and all our ways the honesty, the promptness, the efficiency, and the order of Thy Spirit.*

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*Be not faithless, but believing.*—JOHN

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## "Man Became a Living Soul"

*By* STELLA M. TEMPLEMAN

Somewhere, down the countless ages,
Man a living soul became,
When the breath of the Eternal
Touched him with its quickening flame.

As one breathes upon a window,
Prisoned deep in rime and frost,
And the solid into vapor
Melts, unseen, yet is not lost,

So the Eternal, in suspension,
Holds the image He has made
Of His infinite perfection
Until man, grown unafraid,

Dares to prove His Godlike nature,
What his soul, and whence it came;
While on him the cosmic Spirit
Breathes again, and yet again.

Thus a step in evolution
Of the creature toward his Cause
Shows the destined work of Godhood—
To reveal yet higher laws.

# The Servant of THE LORD

A True Story

By EVELYN WHITELL

"I CANNOT get away from the fact that I shall have to be a servant." Tears were in the girl's eyes as she faced the situation. It had all come about so suddenly—the passing away of her mother, and the breaking up of her home. She was only eighteen, and had never been used to anything except the quiet life by her mother's side in the country village, where they were surrounded by lovely green fields, and where in the mornings the birds sang, and the ducks quacked in the little pond near by. She had never known anything of the world outside of this quiet little place where she had lived with her mother, and lovingly helped in the little duties around the house.

Her uncle had come from the city and, knowing that she was left penniless, had told her of a good situation that she could easily get with some people who, he had heard, were in need of a maid to take care of their flat while they worked all day in their store.

"You will earn good wages, Mabel," he told her, "and you will have a nice home, and, after all, you would far rather be independent than dependent on relatives."

"Yes, but it's the fact that I shall have to be a servant," she wailed.

She had always felt sorry for servants. They seemed so far apart from people in whose homes they

worked. She imagined seeing herself washing doorsteps and cleaning door handles, and maybe some of her old friends passing her by without speaking because she no longer had a home of her own. She saw herself wearing a cap and apron, and being ordered right and left by the family, who were speaking in tones so different from those that her mother had used. Well, as her uncle had said, it was better to work than be dependent on relatives; and he seemed rather annoyed when he saw her resenting what he called a good offer.

"There is nothing else you can do but this, Mabel," he continued, "and what is your objection to being a servant girl? Aren't we all servants—every one of us—in one way or another. I am servant to the boss that I work for; your minister is servant to his flock, and our President is servant to the people of the United States, and all of us are servants to the Lord, if we are trying to do the right thing."

"But that's not being a servant girl," emphasized Mabel. "A servant girl is looked down on."

"Not if she serves in the right way," said her uncle.

MABEL went upstairs, and packed her few possessions in her little green box. . . . It was her first visit to a city, and the noise and confusion frightened her. The flat that she had to take care of was upstairs, and at the top of a hill, a few blocks from the store where her employer and his wife had their business.

They were young people, out from morning till night; but the flat had to be cleaned, and breakfast be got ready for them before they left at eight o'clock in the morning, and the supper prepared for them on their return at six.

"You can take your own time for everything, so long as you are quick to get breakfast on the table," said Mrs. Rose, the day of the girl's arrival. She spoke rapidly, almost sharply, for she was of a nervous, highly sensitive type. The husband was all business —never liked to have her out of his sight, because she

was indispensable in the work that she did for him.

Mabel was looking around dejectedly. There were seven rooms to keep clean and all the washing to do. It was all right to say that she could take her time for everything, but she had never had to work like this before.

"We are not home for lunch," Mrs. Rose went on to explain, "our time is very fully occupied. Sunday is our only rest day, but even that is hardly a rest, because there always seems to be something to look after which has not been attended to; but I am hoping that you will prove a good servant."

The word "servant" struck hard; if Mrs. Rose had only said "maid," or something different—but the fact of her being really a servant hurt cruelly.

THE FLAT at the bottom of the stairs was empty, and the flat at the top seemed like prison to one who had been used to only country fields. Mabel was up early in the morning, quietly following all the directions that Mrs. Rose gave in her quick nervous way.

When husband and wife had gone to the store, Mabel walked into the front room and looked out of the window. People were hurrying up and down the street; street cars were ringing round the corner, full of men and women starting off on their day's work. There was something beautiful in their freedom—even though they had to work hard, they were not confined in one solitary place. The day seemed endless to Mabel. Slowly she went about cleaning the rooms, with the desolate feeling that this would have to be done every morning, for she knew not how long.

No one came to the door, not even the postman. People passed up and down the street, but no eyes turned toward the windows of the upper flat. What a long, lonely day it seemed, a day in which she did not want to eat, for even food tasted different from what it had in the little country home.

Six o'clock brought Mr. and Mrs. Rose back again. They were worn out with the day's work and both

came in sighing. He was talking business, and she was impatiently telling him to let it rest. Things were not exactly as Mrs. Rose wanted them—dinner had been cooking too long and the coffee had not been made. She began complaining about wet towels that had not been hung up, and dishes in the wrong place.

Eager to do her best, but terribly nervous, Mabel hastened to get the meal on the table, and then, when they were seated, she withdrew quietly to her own little meal in the kitchen.

When the washing up was done, and after both Mr. and Mrs. Rose had retired, she was able to creep into her own room and shut the door. The servant's bedroom, the servant's life—the loneliness of it! She supposed, like the rest of them, she would get her day off: nothing had been mentioned about that yet. She would have freedom perhaps for a few hours to go out alone. But where would she go? She knew no one here, she had left all her old friends back in the country. The one nearest to her heart—Maria, her school friend—she had not even told, nor had she told any one, that she was going to the city to be a servant girl. Maria must never know—none of them must ever know! She had pleaded with her uncle not to tell them. They had thought that she was going away with him. He was her mother's brother, and would look well after her, but no one guessed the secret that was tucked away in her heart as she said good-by to them all in the little village.

WHEN Sunday arrived, Mr. and Mrs. Rose were at home. It seemed very different from the Sundays that Mabel had spent in the quiet little village, where she and her mother had gone to the early morning service.

Breakfast was later than usual. The store opposite was open, and Mrs. Rose told Mabel to go get some things that she required for lunch.

"I am sorry, marm, but I believe it's Sunday," Mabel said quietly, "and the store will be closed."

"Nonsense," Mrs. Rose replied sharply. "Those people can't afford to shut up shop on Sunday, though they ought to, poor things. Every one should have some time for rest, and even one day a week is little enough."

Mabel went across with the order. The shop assistant was putting on his apron to begin his day's work. He was looking tired to begin with, but with a great attempt at cheerfulness, whistling a lively tune.

"Are you the new servant?" he asked.

"Yes," Mabel reluctantly admitted.

"They have had lots of servants over there, haven't they?" he continued. "Can't keep them, you know. The mistress is too hard to please."

Mabel began to think the man's words were right, as the day wore on. Company was expected for dinner, and Mrs. Rose bustled around the kitchen. She was irritable and nervous. The new servant got on her nerves, she declared—so countrified and slow! All day long Mabel worked. The company came and went, and there was a tremendous washing up of dishes—scraping out of pans—greasy plates and sticky jelly dishes.

At eight o'clock Mrs. Rose came into the kitchen as Mabel was hanging up the tea towels over the stove.

"I was forgetting it was Sunday," she said. "Maybe you have been used to going to church, or you would like an hour or two off to go somewhere. So long as you are in before ten and do not make a noise coming up stairs, because we retire early, it will be all right."

MABEL felt too tired to go anywhere, but she wanted to get away from the house for a time. She washed her hands: already they were beginning to look like a servant's hands, with their cuts and cracks and potato stains. She put on her coat and hat without changing her dress. She was only a servant—what did it matter? "Servant" seemed to be written all over her, as she closed the door of the house and looked down the street. There was a church near by—the service must have commenced long since. She ventured up the steps, and a kindly old man at the entrance

beckoned her in. She sat on a seat close to the door; she believed that was what servants usually did.

"Not with eye service as pleasers of men, but as the servants of Christ, doing the will of God from the heart."

The words of the minister rang through the building, and if they never reached any one else they reached the starved and lonely soul of the girl, about whom he knew nothing, who was sitting away down the aisle in the back row. She was leaning forward, listening eagerly, and as she listened she began to forget that she was a servant girl—just a washer of pots and pans, a cleaner of doorsteps. She began to see herself in another light—she began to realize her place of service in the world.

The minister was explaining what a servant really meant—how he was a servant to the whole parish, for the minister was always a servant. He glorified the word, he made it holy in the eyes of the girl. She began to feel that it was an honor to be a servant, to be allowed to work at anything in any way, because God needed every one to serve in some place, and the fact that we were willing to serve showed that we had given our heart and hands to Him. He told of the little captive maid of Israel, taken from her people and brought

*It is not the mere station of life that stamps the value on us, but the manner in which we act our part.*—SCHILLER

into captivity. Perhaps she had had a lovely home and beautiful parents, and everything that she needed, but she was taken to be a little servant girl to wait on Naaman's wife. But what a willing and wonderful servant she was, never resenting her captivity—never resenting the thought that she was just a servant, but really doing the will of God from the heart! If she had fretted over her captivity and resented it, God could

never have used her as His instrument, but we know how she forgot herself in her wish to help another.

"Yes," continued the minister, and Mabel felt that he was looking straight at her, "when we forget ourselves in the desire to serve, service of any kind becomes a joy. We may be taken into strange places, we may have to do work that we would have looked down on at one time; but, when we think of it as God's work, how beautiful it is! The dirty doorsteps become like the doorsteps of heaven to us. The dishes are holy cups of sacrament. At every meal we have an unseen guest, so we lay the table beautifully for Him, and our hearts just bubble over with joy when we know that He sees all and says, 'Well done.' "

WHEN Mabel returned to the house that night, she did not feel like the downtrodden servant girl of an hour before. She was still a servant, but she rejoiced in the fact—she was a servant of the Lord.

Every day she worked with this thought. The early mornings lost their darkness. The long days grew shorter. A brightness had crept into her face and eyes. Even the flat was taking on a new aspect. She had wonderful ideas for beautifying it. The carpets, which had been thick with dust, were now spotlessly clean.

She sang while she polished the furniture, and washed the dull drab curtains into brighter colors. It was so beautiful to be a servant of the Lord, and to feel that she was keeping house for Him.

A month slipped by, and her first wages came in. It was then that she remembered that, out of her income, her mother had always given a tenth to the Lord. She wanted to do the same, but she did not know any way to give this gift. She was cut off entirely from all the people that she knew and the little old church that she used to attend in the village. But she laid the tenth aside, after counting it carefully out as she had seen her mother do, and then placed it in a separate compartment of her purse.

Mabel began to notice that Mrs. Rose was leaving

things more to her now—that she did not worry as she did at first—that she even smiled at her when she came in, and that once, when she went out in the morning, she looked back at her with a sort of lingering expression in her eyes. "You are a happy girl, Mabel," she said, and that was all.

A MONTH slipped quickly by, and as Mabel was washing the dishes one evening she heard the husband and wife talking.

"But, Harry, please stop saying, 'We can't afford it' —please do." The wife's tone was pathetic. "I get so tired of it! You say we can't afford to burn two bulbs on the electric light, you even do not want me to continue to subscribe to the magazine, and now you say we can't afford to keep the servant, and that all the work that she does can be done by me before I go to the store and after I come back. I am so tired of this 'can't afford.' "

Her husband was quiet for a moment, and then he answered. "All you have to do is to be saleslady, my dear; you know nothing of the expenses of running a business—you know nothing of rents and taxes."

"No, but I know this," she answered. "I'd never run a business on the 'can't afford it' principle. There's money enough for the things we need, and if you take away that servant from me, you will take away the only bit of sunshine we have in the home. Just imagine working all day long in the store, and then having to come into a dark house at night."

"Well, we can always switch on the light," he answered laughing.

"There are more kinds of light than one, and you know that," she replied. "Cut down on every other expense you want to, but let me keep that girl. We will be poorer for not having her in our home; but you count everything by the cold dollars. Let me do without other things, but give me white hyacinths to feed my soul."

"There you go again, idealist," he said. "I had

better give you a pen and see what you can do at poetry."

"There's more than one kind of poetry," she replied, "and to me that girl in the home is a poem. I can never understand why I thought her so awkward and clumsy at first. Why, she is naturally a born artist—the beautiful way she arranges and sets out the rooms. Then she's always got a smile for you when you come in tired, and a smile for you when you go out in the morning. She never complains or talks about herself like other girls that I have had, and she's so ready and willing, and really seems to make home what it ought to be. Sometimes when I am very tired in the store, and things have been extra trying, I think—when we get in—we shall have a bright welcome and a cozy supper always ready on time. No, I will give up the subscription to the magazine, I will give up all the other things you ask me to do, but I will not give up that girl."

MABEL heard it all and was satisfied. She looked at her toil-worn hands that night and rejoiced in the fact that, because they had worked faithfully, they had made somebody happy. They were beautiful because they had ministered to the wants of another.

The burden had now entirely dropped from her shoulders. Deeper and deeper had grown her love for her mistress—her love to serve in the home. She had written to her uncle to tell him of this, and he came over and listened to her story with a smile.

"And when you visit the village again, tell them that some day I am coming to see them, and that I am very happy here."

"What shall I tell them you are doing?" he asked. "They think you are with me."

"Tell them I am a servant girl, and very happy in my service," she said.

Mrs. Rose had sent Mabel on several errands into the city, now that she was beginning to know her way about.

"I want you to tell them at the big shop that my subscription to the magazine has run out," she said one morning, "and I cannot renew it. We have to cut down on expenses, because business is very bad, my husband says. I hate to give up the little magazine, for it is the only one I care about, because it is full of such beautiful, inspiring thoughts. I have very little time to read, but just a few words from it at night have done me a lot of good."

Mabel, eyes wide open, was looking at her. She had something in her mind. She wondered if she dared suggest it.

"Well, Mabel, don't you understand?"

"Yes, marm," the girl replied, "I understand, but I was wondering——"

"Wondering what?"

She looked awkward for a moment, more as she had looked when first she came.

"I have got some money," she began, "some that you gave me. I never had any of my own before, but when I used to live at home my mother always said that of what we got we should give a tenth to the Lord. One day I happened to open that magazine myself, when there was nothing to do, and I read the same

*The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.*—BOVEE

thing there—to give a tenth. I have my tenth put away, for I did not know just how to use it; but I was wondering if it would not be giving it just as much to the Lord if I subscribed to the magazine for you?"

For a moment Mrs. Rose did not seem to comprehend; then suddenly it dawned upon her. She could say nothing, but later in the day she told her husband. He looked impressed, confused, and then ashamed.

"To think of it," she said, "that little servant girl,

offering her tenth to us out of her wages—wages so small because we got her for half the price we paid the other girl, and in return she offers us a tenth, so that I might not be without my magazine! Well, I shall have to take it; it would hurt her if I should refuse; but I was thinking, Harry, how limited we have been—why aren't we giving a tenth of our income to the Lord?"

"We can't afford it," answered Harry.

"Oh, don't say that we 'can't afford it,' we never will afford it while you are talking so. You do as you like, but I have learned my lesson from this servant girl. From this day on, a tenth of my income goes to the Lord, where it belongs."

SO THE magazine continued to come, and the little servant girl worked on in the home, and Mrs. Rose commenced her tithing.

The weeks sped by—the little flat was now a little home to Mabel. Some of her friends from the village had been to see her, and among them came her best friend of all, Maria.

Maria had never been away from home, and it had gone like a stab to her heart when she heard that Mabel had become a servant. She came full of sympathy to see her, but her sympathy turned into rejoicing when she saw the cozy flat, so bright and clean, and Mabel's pretty little room, which she had decorated with many pictures that her mistress had given her.

"Oh, Mabel," she said, "I think it's beautiful to be a servant. I have never seen you look so happy in your life."

"I have never been so happy," Mabel answered. "It is so wonderful to think you are always working for the Lord!"

Mrs. Rose was beginning to notice a change in her husband. The tightness of his hand was loosening. Business was growing brighter every day, and she realized that it was not because more money was coming in that he was gaining this open-heartedness, but because of a change that was taking place within him.

He noticed also a change in his wife. Her nervousness and irritability were gone. In the store she had gained a happiness and sweet contentment that had made her attract more customers and made people go away feeling better because they had seen her.

ONE NIGHT, heart to heart, she told her story to the little servant, whom she had learned to love. Told of her early marriage, and how she had been disillusioned; told how she had hated to work in her husband's store, with no home life, no opportunity to study or to read.

"Before you came, I was facing a crisis," she confessed. "I knew it—a crisis that so many women meet in married life. A time when they grow intolerant, and when they want to throw up the whole thing—get a divorce and seek their freedom. But it was you who made me satisfied with my lot—who gave me strength to bear, and the power to transform. I knew you were no ordinary servant girl—that you had never been used to work of this kind, and when I saw you so sweet and patient, so enduring, so selfless, it was that spirit in you that kept me tolerant and patient too. I felt, if that little girl can so lovingly endure the conditions into which she has been thrown, then why not I? I had heard that life is what we make it, but I didn't believe it until I saw it demonstrated before my eyes, and now things are much better—better because I have made them so—better because my outlook is different. I no longer resent, but I am trying, like you, to be a living example for others to follow. I am trying to let my light shine, and not worrying about the light of another.

"Already my husband is feeling the change, and his heart is growing more tender—more understanding, and only today he suggested that I should take a few days off and go into the country for a change. And so I am going for the first holiday that I have had for years, and you are going with me."

Mabel raised her eyes gratefully.

"I hope I may always be a good servant to you," she said.

Mrs. Rose laughed and put her arm around her.

"Not servant, but sister, dear," she said.

THAT night, in her room, Mabel sat on the edge of her bed. She thought of all those who were serving in the world—of all the servant girls—of those who even now were washing dishes and pans, and cleaning silver, and some down on their knees scrubbing floors. She thought of stained hands and wearied limbs, and then she thought how beautiful all these servers looked in the eyes of God. Surely the One who came to be of service to the world—who worked at the carpenter's bench and mixed with the rabble and the crowd—was watching their poor efforts with a loving smile. For, after all, what did it matter whether they served behind the counter, on the platform, or in the home—God needed all the workers, and never honored one more greatly than another, but, when each one was ready, He promoted that one to higher things. His love would be just as great for those in the kitchen as it would be for those in the palace; but—it pleased her to think—if He did smile on the efforts of some more brightly than on others, it would be on the efforts of the servant girls.

## The Day of the Lord

*The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in* all *holy living and godliness . . . ?*—PETER

# My Prayer

*By HELEN S. CARPENTER*

DEAR Father God, my life I give to Thee to do with it as Thou wilt. Willingly, gladly, obediently I surrender my will, my hopes, my desires to Thee, that Thou mayest perfect Thyself in me. As I feel the livingness of Thy presence in me, molding my character according to Thy perfect plan, chiseling away all that is unlovely and unbeautiful, the *I* that is myself ceases to exist, and the resurrected Christ self lives supreme.

Thus peace floods my entire being as I live with Thee in this new life that I have chosen. Love comes in all its glory to my heart that I may love all Thy children as Thou lovest them. Life energizes every cell of my body, filling me with new life, and I extend to all who come within the circle of my benediction healing words of life.

My heart is filled with understanding for those who come to me with unfulfilled hopes, aspirations that are not gratified, and hungry hearts that have lost the will to live and to triumph. To them the resurrected One in me extends the cup of living water and bids them drink and be satisfied. Slowly but surely my service to mankind is multiplied, and I minister hour by hour and day by day to all who need my humble and devoted service. Gladly I give without stint, without measure, and my reward is great, for my heart is open and the Father abides with me, and I know Him to be my all in all. Humbly, meekly, lovingly, I walk with Him, and I am content.

# The Independent "I"

*By KATHARINE V. HOLSTE*

THERE IS related in the Gospel of Luke an incident of the Master's life that is especially significant to us as individuals at the present time. Many things recorded of Him, of His demonstration of living, are considered even by those of high vision to be quite impossible—too impossible to have actually occurred; and, even if they did occur, to be quite above our emulation. We have no argument with such views, save to point out that every advance in science has been ridiculed by some. We know that laws transcendent were operated with masterly ease by Him whom the nations call Christ. Therefore we may well be open-minded as to the possibility of all that love, however ignorant, has told of Him.

But we have yet a deeper, more personal reason for the faith that is in us. We are aware that all that took place in the manifest life of Jesus Christ has its counterpart in our individual consciousness. It is therefore not presumption to claim that it will inevitably manifest in our experience as we follow understandingly the way outlined for us in the teachings of the Master.

When we look upon that wonder life as the chart and compass that shall guide our own, when we reverently acknowledge every experience as a revelation of our own capacity, we may well stand in awe before the limitlessness of our possibilities in God. For Jesus but revealed the fact that Truth is true of every man.

Luke tells us that Jesus had returned to His boyhood home. There He read the Scripture in the synagogue, and spoke many things that were exceedingly bitter to the hearts of some of His listeners. Enraged, they thrust Him out of the village, taking Him by force to the brow of a hill, from which they thought to hurl

Him. "But," the record reads with simple and beautiful directness, "he passing through the midst of them went his way."

His way was not an arbitrary way of force and opposition. It is at once a dramatic and compelling picture as we vision that strong, virile Figure walking serenely poised through the clamoring multitude. He went His way of freedom, of divine indifference to the taunts and reviling of the mob. If He had in any way responded to the storm about Him, if He had been stirred by the slightest qualm of fear, by the barest flicker of resentment, He could not have passed "through the midst of them." Nor could He later have quelled the tempest on the Sea of Galilee. He knew how to be still with the stillness of power. It was this irresistible inner stillness that caused the soldiers to fall back confounded when they sought to take Him after the night hours in Gethsemane.

SO RUNS the tracing of the chart before us: to this mighty stillness of soul points the compass.

Are we following that chart on our journey through the midst of these troubled days? Are we steering our course true to the compelling compass that points ever to the kingdom of God? This, we know, is our ultimate goal: to do all things whatsoever He did; by our perfect living after His example to bring to earth the kingdom of heaven. With our vision opened to our part in the resolving of present chaos into good, we can well afford to trace with patience and love even what appear to be faint lines on the divine chart given us.

It would be folly to deny that the world is at present passing through a colossal trial. We know, however, that it is the passing of the old order and the coming of the new. We know it to be the dawn of the New Jerusalem, the birth of the cosmic Christ.

Well may we rejoice in humility of heart that we may hasten the sunrise. Those of us who have glimpsed even a ray of Spirit's light have our part to do in the process of the world's redemption.

How are we to do this? We, like the Master at Nazareth, must walk through the midst of terrifying circumstances and go our way, which is His way. In passing, let us remind ourselves that we all are here to go His way, which in its perfection is the most beautiful working out of our way that we could possibly conceive. For, in the final analysis, our way is but our own limited understanding of the method by which we may attain to peace and beauty and harmony—in short, the expression of the kingdom of heaven in us. Certain it is that His way is the easy and efficient path to this end. "All His ways are pleasantness and all His paths are peace," to paraphrase Solomon.

SOME of us may well question: "How may I find the path of peace when my body is tense with pain? When my thoughts race hither and yon in terror?"

You are not your body. You are not your mind. You may go through the midst of this clamoring body, these importunate thoughts, on your way of peace.

For you have the authority to still the storm on the sea of your life. For the "I" in the midst of you is mighty. It is the self-existent One that you are that can and does take command of mind and body when you consciously live in the thought of the omnipotence of Spirit. Practiced reliance on the power of this supreme Self will lead to perfect control of mind, body, and circumstance. Moreover, this Reality of us will meet all demands made on us, whether or not we ourselves are personally capable of fulfilling them.

A Truth student, through some bit of unconscious negativity, had fallen under the belief of influenza then epidemic in her district. While seeking to overcome the condition in herself, a call came from a little child who was threatened with a so-called serious illness. To all appearances the one called on was too stupid with fever even to think clearly. But she trustingly breathed the child's name and without further conscious effort went to sleep. The next morning both she and the child were healed.

What did the work? Not the thought of the Truth student, for there had been no definite mental process employed. The "I AM," the Christ of her, had responded to the faith placed in Spirit and the work was done. It is for us to keep our vision steadfastly on the power of God as manifested in Jesus Christ, claiming it reverently as ours to use, and go our way. Such an attitude will enable us to walk unscathed through fire, flood, and pestilence.

It was said of the men who walked in the midst of the burning fiery furnace that "the satraps, the deputies, and the governors, and the king's counsellors . . . saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed upon them."

THE SAME Power is operative today and is just as available to us if we but comply with its laws.

What are its laws concerning us? Paul tells us, "Come ye out from among them, and be ye separate." Does that mean that we are to live apart from our fellow men? That we are to shun our friends and neighbors? That we are to enter into the isolation of the recluse? Far from it.

The Children of Israel kept themselves separate from the image worship decreed by Nebuchadnezzar. Read the story in the 3d chapter of Daniel.

World depression is decreeing today that you and I bow down before its image of gold—or lack of gold. We find ourselves questioning, "How can I find ways of pleasantness in the midst of this strangling, binding dearth of supply?" Brought before the king, Shadrach, Meshach, and Abed-nego answered: "O Nebuchadnezzar, we have no need to answer thee in this matter. . . . our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand . . . but . . . we will not serve thy gods, nor worship the golden image which thou hast set up."

Splendid defiance! Have we the same spirit today? May we not with equal confidence in God, our Deliverer, face the specter of fear and say triumphantly, "We have no need to answer thee in this matter?" There is no need to quibble with race mind and world conditions. It is our heritage to walk God-surrounded through appearances of disaster and go our way of immunity. In the midst of fear rampant, in the face of tottering finance, well may we declare: "Blessed is the man that trusteth in Jehovah and whose trust Jehovah is. For he shall be as a tree planted by the waters . . . and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

During a period of financial depression the writer was teaching music. Well-meaning friends urged her to look for another type of employment. "Piano lessons are a luxury," they reasoned, "and no one can pay for luxuries at a time like this." She held steadily to the quoted promise. Not only did her classes continue to grow in number, but she had no difficulty whatever in collecting the bills. Not a bad debt was to be found. It was through her "separated" thought, fearlessly independent of the error around her, that in this particular instance the writer was enabled to go her way of happy security.

WE ARE to go through the world, in it yet not of it. Surrounded by its fear and sorrow, "a man of sorrows, and acquainted with grief," was the Master, Jesus. Yet He went His way of healing and redemption, dissolving every shadow into light. He prayed the Father for His disciples (and His disciples are not only the Twelve, but all who devotedly seek to follow Him): "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one*. They are not of the world, even as I am not of the world."

"Even as I am not of the world." The I AM is Spirit. Not of the world, the "I" that I am, that you

are, is independent Spirit, from which our visible selves proceed. Jesus knew this and spoke always from this consciousness of authority and freedom in God. Thus it was that none could take Him until He gave consent. The Roman Christians knew this and feared neither death nor dishonor. Had they exercised their authority, they would have conquered the lions of the arena through their love.

The promise is not that we shall never encounter the difficulties of the world, but that we shall be kept from the evil of the world. We may meet these things with sublime assurance, knowing them for what they are. It is not necessary for us to be victimized by the belief of poverty and inactivity around us. We have turned to God and are under His protection. God does not play favorites. If every one in the world turned to Him in like confidence, the present problem would be solved instantly.

MANY were the men who came through the World War unscathed because of their reliance on the promises of the 91st Psalm. You and I today may enjoy the same protection. We may have enough and to spare even though famine stalk in our midst. It is our reliance on God substance, our active faith in omnipresent supply, that will steady the race in the immediate situation. It is as we go our way through the shadow of adversity—our way, which is His way of faith and works—fearlessly giving of our love and blessing, that others, seeing and receiving, will take heart and the desert world will bloom anew.

We know Him in whom we have believed. We know our every need is supplied, not by money, but by the Mind from which money came into being; that we are sustained, not by bread, but by that God life from which bread proceeds. Therefore with fullness of joy may we declare, *"I am established in God,"* and walk, in the midst of the world, the way of health, peace, and plenty: our way—His way—the way of the independent "I."

# Be Chums with Your Children

*Let the Mother Forget She Is Grown Up*

WHEN YOU hear of a wild child, either a boy or a girl—one who would rather run about in the streets at all hours than stay at home—you can be very sure of one thing: that child's mother is not a real chum.

Home is not home to a child when its parents live on the heights clothing themselves in a grim mantle of authority and forgetting that they ever were children.

The mother is the one most to blame, because the atmosphere of the home is essentially of her making, and because, also, she is more apt to forget that she was once young and foolish herself. A man has the eternal boy in him, but a woman often loses all sympathy with her own childhood.

The mother who sympathizes with her boys when they want to go west and pioneer is the right kind of mother. She doesn't mind if they give a few war whoops around the house or build an Indian camp in the back yard. You never hear such a woman remark that boys are absolute nuisances, and, strange to say, her sons usually are not. They have such a comfortable, sympathetic home that they don't want to wander around restlessly, ready for mischief.

And the mother who can enter into her daughter's doll games, who can help her plan surprises for her schoolmates and can understand what her clubs mean to her—ah, that's the woman who need never worry about that daughter in after life, because she is her daughter's "chum," not a cold, superior creature in whom one can confide nothing.

It is the women who reject the youthful point of view, who cannot learn to be children with their children, who make the greatest mistake in life.—*Selected.*

# The Logic of Prayer

*By ALVA ROMANES*

This shuttered house of sense-befurnished clay
  Wherein I chase the shadows of my thought
Has doors that open past the Milky Way,
  And many a chamber where I enter not;
    But all their needful complement of keys
    I bartered for an hour or two of ease.

WHILE prayer is the key to the storehouse of infinity, it is in no sense an avenue for unmerited material gain. To the seeker after Truth and the skeptic alike, there are few subjects that present a greater problem than that of this communion with God that we know as prayer. Even to many, who have daily and hourly proof of the power of prayer, does it appear as a mystery. In reality, there is nothing supernatural in the principles of prayer. Mysterious at first sight, yes; but wholly natural and reasonable when subjected to ratiocination; for, like everything in this wonderful world, it is subject to law. Even as gravitation is explained in the Newtonian philosophy, and as a court decision, while unreasonable at first sight to the layman, is seen to be logical when reviewed in relation to the Constitution, so does prayer become wholly reasonable when explained by the code of the great law of divine love.

We know that we are the inhabitants of a law-governed universe. The exact hour of a comet's reappearance is predictable by the laws of astronomy, and in every sphere of life we make use of the principles of known laws. The principles of prayer are no less practical, for divine life is not apart from our daily life.

Now, the final proof of any principle is its practical application to the solution of any related problem. It

is thus that the principles of prayer are proved; for we find that they solve every related problem. In other words, prayer is practical; it works perfectly.

The thrifty chide me for my lack of thrift,
And murmur at my storeless cupboard shelf;
But still in fullness through the years I drift,
By letting each tomorrow feed itself.
I never yet went supperless to bed
When I had faith, and asked that I be fed.

NOW, IT may be argued that in prayer we ask for the impossible. Agreed. We often do. We ask for the *humanly* impossible. Yet such prayers are answered, since the humanly impossible is not the divinely impossible. This fact is the reason for prayer. All things are possible to God. The limitations of time and space are unknown to Divine Mind. How do we know? Because it has been proved to us. While this is wholly satisfactory to us, it may not be a satisfactory answer to many seekers after Truth; so let us apply the cold logic of reason to the problem.

In the first place, we must remember that the human mind is limited by time. Eternity, the joint attribute with infinity of Divine Mind, is beyond our practical comprehension. Yet we are able to understand that infinite Mind, in which all creation is eternal, cannot be limited by time. A prayer can be answered, and yet the events leading to the answer can have taken place prior to our prayer. This would be illogical if God were limited by time or in any other way. But infinite, Divine Mind is above the limitations of time. There can be neither future nor past in the eternal perception that embraces the infinite.

Again, a prayer is often answered in a manner that appears at first sight to be much removed from an adequate answer. And then we complain! Could anything be more unreasonable? We ask for the humanly impossible, and, failing to understand that the humanly impossible has occurred, we doubt the power of prayer!

There was a man who asked for guidance in a day of spiritual agony. Within a few hours he was thrown into prison. While guiltless of the charge upon which he was arrested, he was confined in a cell for several months through a series of inexplicable turns of legal procedure. Position, friends, and everything material were taken from him. But he emerged to freedom with his prayer answered. Looking back upon his experience, he daily gives thanks for it all; for it erased completely his erroneous views of life, bringing to him a new understanding, and setting his feet upon the only road of success, the service of Truth. This man's name is familiar to you. Only infinite wisdom could have answered that prayer.

Though He should rack you with unmentioned pain,
And toss you in the gutter with a crust,
And raise you up, to beat you back again;
Yet keep forever your firm faith and trust;
For when at last you come to understand,
I know that you will kiss the nameless Hand.

TRUE prayer is man's aspiration toward unity with the harmony that is heaven. This means that prayer must be lived, and not limited to the expression of periodic oral requests. "Pray without ceasing," we are commanded. To do this, we must so order life that it approaches the ideal expressed by Jesus: "Thy will be done, as in heaven so on earth." Heaven is harmony with the will of God. This state of being is not in conflict with the everyday duties of life. The housewife, the salesman, the business executive, the statesman: these all can "pray without ceasing," thus ennobling their several spheres with the harmony that is heaven.

We are too prone to look upon Jesus as an idealist, when in reality He was the most practical man who ever walked the earth. The reality of the matter is that those of us whose lives conflict with the divine law are the impractical dreamers, forever trying to fit the square peg of materiality into the round hole of a di-

vinely governed universe. Jesus prayed "without ceasing"; for He observed the will of the Father, and, by so doing, He was wholly practical. His miracles were practical demonstrations of His knowledge of Truth. We go through life, attempting at every turn to solve our problems by impractical methods, while the practical example of Jesus is calling us to the easy solution of every trouble.

Suppose that an electrician, called to repair a broken power line, resorted to medicine and chemical experiments, instead of immediately connecting the severed ends of the wire! Should we look upon him as practical? No! We should look upon it as self-evident that the practical method was simply to connect the severed ends. All that we are called on to do by the example of Jesus is to reconnect our will to the will of God. The divine power will immediately function through us.

This is all too simple, some will say. Exactly. All great truths are so simple that we disregard them until the divine light reveals them in their simplicity through the vehicle of the prophet, the inventor, or the scientist. The underlying principles of steam, electricity, and radio are all simple; but it required inspired genius to bring them into the world. Prayer too is simple. It is wholly according to principle, the great principle of divine love that has been expressed in one simple phrase, "Ask, and it shall be given you."

The logic of prayer is at one with all the teachings of Jesus. It is the foundation stone of Christianity, tested by the centuries, and proved by the testimony of its works. Truly it may be said that upon prayer has been built the edifice of all man's spiritual growth.

Dark was the pathway of that far-off year
When first I knelt before the altar fire,
And dark the ages of my creed of fear
Ere woke a whisper of the true desire;
But, brighter from the doubt that was the Night,
There shines the faith that is the Morning Light.

THROUGH the mists of an antiquity that reaches beyond the records of man, we glimpse the beginnings of prayer. The primal urge toward communion with the supreme Power may have been explained upon a basis of fear and awe; but we can review this awakening of man with understanding. By the light of the great unfoldment of the divine life, we can clearly comprehend the primitive forms of prayer and their purpose. They were one with the needs of unfolding man in his primitive understanding.

To deny the lofty plane and the power of prayer, because it has unfolded from crude beginnings, would be as illogical as to deny the glories of a Rembrandt portrait because his art had its birth in the crude etchings of the cave man.

Today we know that all things are of Spirit, charged with purpose and meaning. We acknowledge all things as being sacred, and we know that upon each silent sod and dusty clod are the invisible words, "This is holy ground." Divine life, infinite and eternal, has wrought us as living chords in the everlasting harmony of creation. We are walking in the presence of God today and every day, and it is by the proved practicality of the teachings of Jesus that we accept prayer as the bond of unfaltering communion with our Father.

O brothers of the far and lonely night!
O prophets that for us were crucified!
We praise you for the guidance of your light;
We thank you for the deaths that you have died,
And on our pathway from the here to there
We give you reverence in the hour of prayer.

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*Divine peace and order are established in this home. This food, prepared and partaken of in the joy of the Lord, now begins its work of building a perfect, free, and beautiful body. In His name, we thank Thee.—C. P.*

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# WHEN

*By ALBERTA FLANDERS*

*When there is, in him [man], no emotional response to an inharmonious situation, it fades away forever, from his pathway.*—FLORENCE SCOVEL SHINN

EVENING of Founder's Day in a small California town, one of many that dot the southern end of the state. A town gay with poinsettias blooming scarlet in a valley overhung by mountains, snow-tipped and so close as to seem bowing to the flowers.

Tonight flags waving; banners floating; bands playing; horns blowing; dancing in the streets; faces wreathed with smiles—all but Marion's.

"Last year, on Founder's Day, Ray and I were dancing together, and I was happy," she remarked to Joan, and we could see that she was sorrowing for the young husband who had deserted her less than a year after their marriage.

At her words and the quiver in Marion's voice, Joan turned to look at her closely. "Demonstration not quite made?" she inquired kindly.

"When?" Marion uttered the single word, lifting tortured eyes to Joan's serene face.

"You mean, when will you complete your demonstration over your unhappy marital experience that we discussed once before?"

Marion nodded. We could see that she was biting her lips in an effort to control emotions evoked by memories aroused by the carnival gayety about us.

"Let's go in here, where we can be quiet, and talk." Joan led the way into an open patio—palm-bordered—built about a garden, a fountain, and a statue. There, apart from merrymakers, shut away in a silence the more intense because of noise and gayety beyond, Joan

lovingly took Marion's hand in hers.

"I've tried hard." As though absorbing strength from her friend's touch, Marion's voice steadied.

"I know, dear." Joan was looking at her tenderly.

"After we had the talk about Truth, which you explained to me very clearly, I felt that never again would I suffer the sense of despair and desolation that I'm feeling now."

Joan nodded understandingly.

"Why do I fall back like this? When will my demonstration be complete?" Marion sighed over her questions.

"Why! When! Words that are on many lips!" remarked Joan.

"Naturally you can't answer them; you can't tell me or anybody else when the desired overcoming will be done." Marion achieved a smile—tremulous and half ashamed. "It's up to me. I know enough about Truth to realize that."

"It is up to you," Joan agreed. "Yet I can tell you just when your demonstration will be complete."

"You can?" Marion gasped.

"To the moment. And what applies to you applies to every individual in the world suffering from a similar problem."

"Explain, Joan, please," eagerly.

"When there is in you no emotional response to a past sorrow there can be no present suffering."

MARION considered Joan's reply silently for a time, then Joan went on: "As long as you resist a situation, or even if you run away from it, the situation will persist. 'Agree with thine adversary,' is a Scriptural injunction—and good psychology."

"I never understood that phrase, Joan."

"It means that when you agree with an apparently adverse situation you take away its power."

"But how can one agree with an adverse condition?"

"I said an apparently adverse condition," corrected Joan gently. "God moves in mysterious ways His

wonders to perform. And blessings come wearing strange disguises sometimes. The circumstance that to your suffering sense appears afflictive may be rich in potential blessings."

"I can understand that," said Marion. "What I can't understand is why, if Truth is all-powerful, I haven't stayed on the top wave where I was a month ago when I started my Truth studies."

"For one thing, Marion, time has no place in eternity," Joan informed her. "You're not only following a wrong premise, but limiting yourself, when you think of time as an element in metaphysics. Also—you, like some other beginners in the study of Truth principles, are expressing dual-mindedness."

"What's that?"

"It's the expression of a mind not yet entirely stabilized in reality. Your thinking is still a composite—a blending of good and not-so-good. Like a seesaw, the mind moves up and down. Memorizing affirmations, you hold to them *when affairs in the outer seem favorable.* But when, as tonight, something comes up to test you——"

Joan, smiling, left the sentence unfinished.

Under light shed by an electric lamp we could see color stain Marion's cheeks. "The seesaw goes down," she acknowledged, honestly.

"Therefore, in one form or another, you get a reaction," Joan told her. "All of which proves a principle and shows you why the affairs of some individuals show a mixture of good and not-so-good.

"Every thought doesn't bear fruit, of course. But the dominant thought does. That is why you must watch your thinking continually. As you pursue your studies you will find the downward swings of the seesaw becoming less frequent, until they finally fade into insignificance."

"IS THERE any way, Joan, that I can strengthen myself so that I shall be less vulnerable, less swayed by mood or circumstance?"

"Yes," said Joan. "Stop living in the past. It's violation of spiritual law, and it connotes failure. 'Now is the acceptable time,' was one of God's sayings."

Marion smiled—courageously this time. "I was living in the past," she admitted, "thinking of Ray, and last year, until I made myself wretched."

"It presages well for your development that you recognize it," said Joan.

A little silence ensued. Noises of the celebration came to us like an overtone softened by distance.

"It seems as though every problem resolved itself into a necessity to work with oneself," Marion remarked at length.

"You've voiced a very important metaphysical principle," Joan told her. "Persons telephone me, write to me, come to see me, asking that I treat husband, lover, brother, or some other dear one that he may change. Such persons fail to understand that to do so would be not only unethical, but often futile."

"Why futile?"

"Because change must start with the individual that seeks it. When a woman herself changes she will find lover, brother, or husband showing a corresponding change."

"You believe that, Joan?"

"I more than believe. I know. I've proved it."

Marion said, "Then I think you've really answered the question 'When?' that has been so often in my thoughts and on my lips. *When* I cease to react emotionally to the trouble between Ray and me, whether he comes back to me or not, I shall be conscious of no inharmony in my life, no sense of loss. Is it so?"

"Absolutely," replied Joan.

A ROCKET, set off on the common, rose into the air with a hiss, then burst into flame. We watched the sparks spangling the illimitable dark.

"Like Truth illuminating the night of error and ignorance," I called their attention to its path of light across the sky.

# *Facts Modern*
# and
# TRUTH SPIRITUAL

*By JULIA W. WOLFE*

HOW DIFFICULT it is to discern the deeper tendencies of a movement and its main direction while the observer is in the heart of it! For that reason generalizations about the spirit of the times, or on the significance of contemporary life, are for the most part valueless. Very few people have the dispassionateness of temper, the clearness of vision, and the largeness of outlook that qualify them to investigate so vast a range of phenomena. It is very easy to say that this age is materialistic and practical; but a person has no sooner listened to such statements than he is aware, if he be an observing and thoughtful person, of other tendencies that are quite as prominent, of other movements that are perhaps deeper and more inclusive. In every age, however, there are certain temptations, certain perils of the soul, that belong specifically to the times and that it is necessary to keep in mind. These temptations grow out of opportunities; they are not evidences of depravity or of the declination of the race; they are the result of certain new achievements, or of the liberation of energy along fresh lines. The present generation has felt the full force of a passionate desire to know the truth about the physical universe, and to master its facts—a movement born in some of the deepest impulses of the human spirit, allied throughout with a love of the true and an instinct for honesty, immensely productive along lines of practical living, valuable for educational purposes,

and full of undeveloped spiritual possibilities. On the surface of this movement, however, and springing up as a result of its intense interest and of its novelty, there is the temptation to fasten the eye on the realm of physical fact and to look at it as detached from its spiritual relationships. Many people have yielded to this temptation, and in developing a new kind of intellectual vigor have lost spiritual conviction, while in mastering a new world of fact they have parted with much of the old spiritual inspiration.

This generation has seen the development of commercial life on a scale unprecedented in the history of the world. The dreams of avarice of the past seem ludicrously inadequate when one compares them with the actual achievements of this day; antiquity never knew wealth in the sense in which modern society has amassed wealth. Never were there so many appliances for the utilization of every kind of material and the development of its finer uses; never so many occupations for busy hands; never such an army of workers so well paid; never before were people so comfortably housed, fed, and clothed. All this is admirable, if it be seen in right relation to the totality of man's life; but it becomes a great peril if it obstructs his outlook and engrosses that spiritual energy which should be applied to higher things. Money is valueless without culture, without the power, that is, of getting the best out of it; and material prosperity is not only a source of corruption, but a destroyer of human hopes, if men do not know how to use it properly.

IN THE immense activity of scientific investigation and the outgoing of commercial energy, the old life of devotion seems at times to have passed away. It is assumed in many quarters that religion has ceased to be an active principle in society; that churches are half filled, and that people attend at all only because of convention and old-time habit, and their unwillingness to give up associations that are endeared by memory.

To many persons, the whole religious side of life is

spectral and unreal because it seems to have been swept out of view by the tide of practical energy. To many sensitive and religious souls it would seem as if modern life were wholly antagonistic to the development of the spirit; as if men had buried themselves in the earth that they might shut out the sky. These gentle souls, endowed with the religious instinct but denied the fiber of the great religious leaders, take refuge from the rush and noise of the time in revivals of medievalism either in social or ecclesiastical authority. They try to overcome these great, practical tendencies of contemporary life by reviving the forms of the past; and so this decade has seen an upheaval. Many honest natures, oppressed and apprehensive, startled at the liberalizing movement of modern thought and the shifting of the basis of religion from a book to the spiritual nature of man, are trying to find refuge in a reëstablishment of ecclesiastical authority.

But there is no safety in going backward. In every age religion must speak the language of the day, and lay its hand upon the men of the hour. Its truths are eternal; the great facts of the Christian life do not change, but the methods of address, the means of approaching men, the practical agencies at work, differ, and ought to differ, from age to age. What is needed today is not a revival of medievalism, but a resolute attempt to interpret modern facts in the light of eternal spiritual Truth. When this is done, it will be found that scientific investigation, instead of being the enemy of religion, has been its great benefactor, and that out of the new knowledge of the earth and heavens will come, not a new, but a deeper and truer, knowledge of God; and they are blind indeed who do not see the spiritual possibilities of the material development of the world.

IT HAS ever been a sign of weakness when religious men have retreated from the world, given it up in despair, and taken refuge in monasteries. That was not the way of the Hebrew prophets, nor of the apos-

tles; it was not the way of the Master; it was not the way of Luther or Calvin. The power of religion is greater than that of all the forces that sometimes seem to be opposed to it. What people need today is not to be marshaled in opposition to commercialism or to the scientific spirit, but to help direct these great forces to their higher purposes. Nothing is gained by condemning modern thought; everything is gained, first by understanding it, then by giving it spiritual direction. A tagonism to the great movements of the spirit of man revival of religion today, happily, does not involve an- in modern times; it simply means the flooding of these movements with spiritual impulse and the true discerning of their spiritual uses.

## I Ask You

While there's a bud to cup the dew,
While there's a bit of April blue
Among the clouds, or one glad tree
To house a summer's ecstasy,
Can any say that life is dull,
Or seek in vain the beautiful?
While there's a moon above the hills,
While there's a single heart that thrills
With happiness, or near or far
The revelation of a star,
Can any walk with downcast eyes
And look to death for paradise?

—*Vivian Yeiser Laramore*

# "I Restore Fourfold"

*By ZELIA M. WALTERS*

*A discussion of some reasons why some prayers seem to be unanswered*

PERHAPS there are no questions that come to a Unity teacher more perplexing than those about unanswered prayers.

"I read the testimony of others who have been healed in answer to prayer; I have prayed, why do I receive no healing?"

"I hear of others who have been lifted out of lack; why must I continue to grope in cruel want after I have prayed and believed?"

"I read of others who have brought peace and harmony out of the turmoil of their lives, when they prayed; why must I continue to live in the bitterness of quarreling and envy?"

Of course, the possible reasons for these or other failures are too numerous to list, and even if they were listed it would do little good. No person can answer this question for you; the answer lies between you and God, and in the silence of the inner meeting place you must get your answer to this problem of healing. Indeed it is thus that you must get your answer to all questions about your spiritual progress. God knows. To you alone the revelation comes.

But others may direct you to ways and means of coming into the light.

Let us turn our thoughts for a moment to an old Bible story, for in it is a suggestion that may mean much to the seeker of light.

There was great excitement in Jericho one spring day. Across the plain a great crowd was seen approaching the city. One might have thought that a

king was approaching, attended by hundreds of loyal courtiers. Youths, filled with curiosity, ran out to meet the approaching throng. Soon they ran back with their questions answered. We can imagine them racing through the narrow streets, shouting, "It's Jesus, the Galilean teacher, who is coming."

People poured into the streets through which the Visitor must pass.

"They say He raised Lazarus from the dead, but one cannot believe that." "Nay, but my brother was sojourning in Bethany, and he saw it." "But indeed

*Casting all your anxiety upon him, because he careth for you.*—PETER

He makes the blind to see; my son saw Him give sight to one blind from birth." "What must one pay Him for a healing?" "He asks nothing at all." "My crippled little one! Do you think He would heal him?" "He heals all that call upon Him; bring the child where He will pass."

We may be sure that the people began carrying out their sick. This happened wherever Christ went. And He turned away none that called upon Him.

There was a man of Jericho who seemingly had no need of any favor from the Galilean—Zacchæus, a rich man, of the hated trade of taxgatherers. He wished to see this much talked-of Wonder-worker. He ran and joined the crowd, but though he pressed here and there he never got where he could see, for he was a short man. Some urge within him made him feel that it was necessary for him to see this Stranger. He edged out of the crowd, ran ahead, found a low-branching tree, and swung himself up where he would be over the heads of the crowd. He was forgetful of his dignity as a rich citizen, unmindful of his fine clothes. He must see Jesus. Here came the throng, pressing around that arresting figure in the seamless robe. That face shin-

ing with divinity! Zacchæus leaned out of his tree to stare. Here was some unknown quantity, which he suddenly longed with all his heart to know. The Stranger was on His way to Jerusalem. Perhaps Zacchæus would never see Him again. His whole being cried out, as he leaned from the tree, "Lord, Lord, I have need of Thee!"

Wonder of wonders! The Master paused, and looked up into the eyes of the praying man.

"Zacchæus, make haste, and come down; for today I must abide at thy house."

Zacchæus sprang from the tree with reckless haste. He made his way through the crowd, and ran home. Hastily he called out orders to his servants; a feast must be prepared, the best room made ready, all things must be done to receive the most honored of all guests. Zacchæus himself hurriedly donned a fresh robe, and then stood at his door in trembling joy. The crowd swirled up to his door, and then opened a way as the Master entered the house, followed by the dusty and weary disciples.

Zacchæus bowed low, and led the way to the best room. A couch was waiting, spread with fresh linen. A servant bathed tired, dusty feet. Zacchæus went out, walking to and fro in his house, and trying to realize the wonder that had come to him. Perhaps he made

*Abhor that which is evil; cleave to that which is good.*—PAUL

some adjustments of his life in the hour while the Master rested. Perhaps he only planned them. But we are sure that they were at least planned by what was said later. He was not a popular man. Outside the people were murmuring darkly, "He is gone in to lodge with a man that is a sinner." Inside the house Zacchæus was living through the hour that makes him for all ages the example of a man turning from sin.

The door of the guest chamber opens. The Master, rested and refreshed, comes forth. Zacchæus again bows before Him, and leads the way to the table. But before he sits down Zacchæus must declare himself. Yesterday he may have been a sinner. Today he sees a light. He doesn't know much about its meaning yet, but as far as he knows he sets his feet in the paths of righteousness.

"Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

Sometimes we carelessly read over these words, not half discerning their significance. But here is the noble declaration of a man who has turned to the upward way, and who manifests it by *doing* all the good that he knows. And observe the answer of the Lord: "Today is salvation come to this house."

"IF I have wrongfully exacted aught . . . I restore fourfold."

And Zacchæus's prayer for light and salvation was answered.

Hadn't we better begin to do at least as well as the despised taxgatherer before we repine at unanswered prayers?

Here is a woman who is a worrier. Over her family she casts continually her dark expectations of trouble and disaster. Laughter is almost unknown in her house. Quarrels and discord thrive in the gloomy atmosphere. She has prayed for peace, and accord. Why is her prayer not answered? Seeker, you have taken from your family and friends the sunshine of life. Your children are unacquainted with hope or joyful expectation of good at the Father's hands. Faith is almost a stranger to your household. Courage and good cheer pass by you. Restore fourfold! Give back the joy that is the rightful heritage of a family living in the Christian hope. Do not say that the others will not help you, and that you cannot do it alone. You can. One soul, with God, can accomplish it in any family.

Zacchæus, a plain, shrewd business man, was talking about money when he made his declaration. Few of those who read this will have to restore money wrongfully taken. But there are so many other things of which we have deprived people, and which we must restore!

Do we manifest faith so that it makes a vital difference in our life, and so that others, seeing, are likewise turned to the way of faith? Let us search our heart. Have we deprived any one of faith by our living on a material plane? Let us hasten to restore fourfold. Have we withheld praise, have we failed to strengthen another's courage, have we shut out good cheer from our little corner of the world, have we given all the help that we can—of whatever kind is needed? If there is anything withheld, let us restore now. What about forgiveness? When that is withheld, it is as if we had broken down the bridge over which our good must come to us.

Then there is one thing more that some seekers have withheld: the Lord's tithe. Have we in our doubt and fear been refusing that, saying that we need all our money for the month's bills?

"Bring ye the whole tithe into the store-house . . . and prove me . . . saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*"

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# SUNDAY LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission*

## LESSON 10, JUNE 5, 1932.

Unity Subject—*Constructive Uses of the Imagination.*

International Subject—*Joseph the Worker.*—Gen. 41:46-57.

46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven plenteous years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number.

50. And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Potiphera priest of On, bare unto him.

51. And Joseph called the name of the first-born Manasseh: For, *said he,* God hath made me forget all my toil, and all my father's house.

52. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction.

53. And the seven years of plenty, that was in the land of Egypt, came to an end.

54. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread.

55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56. And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine was sore in the land of Egypt.

57. And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

GOLDEN TEXT—*Seest thou a man diligent in his business? he shall stand before kings.*—Prov. 22:29.

SILENT PRAYER—*I mentally see only that which is good, and thus bring into expression my ideal world.*

Metaphysically Joseph, typifying the imagination, represents that state of consciousness in which we increase in character along all lines. We not only grow into a broader understanding, but there is an increase of vitality and substance.

Pharaoh ("the sun"; "the king") can be said to represent the conservator of substance and life in the organism, but the consciousness that he typifies covers the activities of the natural man only. His dreams of the seven full ears of corn and seven thin and blasted ears, and of the seven well-favored and fat-fleshed kine and the seven ill-favored and lean-fleshed kine, point to this.

Egypt has a special significance in the body consciousness, and refers in the text of this lesson to the subjective consciousness.

"And Joseph was thirty years old when he stood before Pharaoh." For thirteen years immediately preceding that time, Joseph had been a slave in Egypt and for several years of that period he had been shut up in prison. The faculty of imagination first develops subjectively or subconsciously. Dreams and visions

are its only early forms of expression. Yet even in slavery and in prison Joseph, by faithful meditation, by recognition of God as His ever present wisdom, developed an unusual degree of executive ability, and was made a trusted steward, first by his master, and secondly by his jailer. The imagination, when it is centered in its spiritual source, acquires great creative and constructive power, so much so that, when set free and given authority, it becomes fully capable of performing in a highly satisfactory way the gigantic task of interpreting dreams and of conserving the interests of the subjective consciousness.

At thirty years of age, the ancient-day Israelite was considered sufficiently mature to understand the esoteric truths of his religion, and to devote himself to their practical application. Thus the mature imaging faculty not only is capable of giving subjective impulses wise and constructive expression, but understands the full import of dreams and visions, and can shape circumstances to fit the facts that the subconcious mind throws on the screen of the conscious mind.

The seven years of plenty represent seven degrees of activity in the subconsciousness of man. Many workers in the field of Truth think that it is useless to go down into the obscure kingdom of the body consciousness and try to increase and conserve the energy and the life there. But it is necessary that Joseph spend a part of his time in Egypt, making ready the storehouses and filling them with the vitality that will be needed when the outer man has exhausted his resources.

There is no limit to the constructive uses of the imaging faculty. When man learns to interpret the pictures projected on the screen of the conscious mind by the camera of the subconscious mind, or when his I AM identity opens the shutter to admit the light of spiritual Truth into his mind, he can use these pictures as guides to his future action. He can thus carve his own destiny, and even in some cases the destiny of na-

tions, by the wise direction of his energies in accordance with the indications of his creative imagination. Joseph preserved all Egypt as well as the Children of Israel and other civilizations surrounding Egypt; for all these peoples came into Egypt to buy food. The stores that he collected surpassed all computation in volume, so that he "left off numbering."

All the money, all the live stock, and all the lands of Egypt, with the exception of the lands held by the priesthood, became the property of Pharaoh, upon the advice and under the management of Joseph, and Egypt thus became the world's outstanding example of an absolute monarchy. We see here a type of the vastness of the subconsciousness in camparison with the limited field of the conscious mind, which is ruled by reason alone.

When the imaging faculty is so trained in constructive functioning that man can safely put it in charge of the executive field of his consciousness, there is an increase of life expression in this positive phase of his energies. He no longer entertains sorrowful memories, regrets, or longings. Two sons—Manasseh and Ephraim—were born to Joseph during the seven plentiful years. Manasseh means, "who makes to forget," and Ephraim, "doubly fruitful." God, whom Joseph rightly considered the source of all that came to him, had given him a task that required such all-absorbing devotion to duty and such unswerving loyalty on his part to the high ideal of helpfulness that he had no time to bemoan his separation from kindred and country. He lost himself in service to mankind, and in so doing became "doubly fruitful." So it is with every man who develops his imagination along purely constructive lines, and who holds himself true to his highest vision.

In our practical age the imaging faculty is to a great extent discredited through the thoughtless following of external standards of judgment. The word "imaginary" has come to mean "existing only in imagi-

nation or fancy; opposed to real," when, in fact, nothing else is so real, in a creative sense, as imagination. When man's outer activities become unfruitful, the imaging power grows more active by contrast. Famine wasted other lands, as Joseph had foreseen; but "in all the land of Egypt there was bread." When even the subjective consciousness seems barren (the Egyptians cried to Pharaoh for bread) there is help to be had from the imaging faculty. Pharaoh left to Joseph the entire execution of the gigantic undertaking necessitated by the famine that the latter had foreseen and suggested provision against. The imagination alone, when it is founded in spiritual resource, is equal to the task of sustaining all the thought entities of man's being. Through our ignorance of spiritual Truth we may discredit the work of this faculty; but eventually "all countries" come "into Egypt to Joseph to buy grain," because without this constructive power man starves for the substance of Truth.

QUESTIONS

1. In a metaphysical sense, what is represented in this lesson by Pharaoh? By Egypt? By Joseph?

2. How does the imagination gain constructive power?

3. What is typified by the wealth and power of Egypt, in Joseph's time, compared with other lands?

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## Lesson 11, June 12, 1932.

Unity Subject—*The Relation of True Repentance to Growth.*

International Subject—*Judah the True Brother.* —Gen. 44:18-34.

18. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons:

28. And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:

29. And if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.

30. Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life;

31. It will come to pass, when he seeth that the lad is not *with us,* that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

GOLDEN TEXT—

*Behold, how good and how pleasant it is*
*For brethren to dwell together in unity!*
—Psalms 133:1.

SILENT PRAYER—*I am loving in thought and act, and love enables me to live in harmony with others.*

The several visits of Joseph's brothers to Egypt for corn, and the final reconciliation, represent symbolically the manner in which we make connection with the obscured vitality within the organism and finally bring all our faculties into harmony with it. Mind and body cannot unite in the consciousness of joy unless we first consciously send the higher thought (Joseph) down into Egypt and retain it there until it rules second to King Pharaoh himself. We must often go into every part of both our mind and our body and build them up in Truth—in true spiritual substance and life—if we are to be preserved alive and entire.

Our immediate lesson for today is one of true repentance and growth in character. The brothers of Joseph were greatly troubled because of his insistence that he thought them to be spies and that they must bring Benjamin, their youngest brother, down to Egypt to him to prove their innocence. "They said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required." The brothers remembered their father's grief over the loss of Joseph, and they knew how hard it would be for him to part with Benjamin, his youngest son. They themselves were in great danger of being cast into prison. At least this was how matters looked to them. In their great trial, their minds turned to their brother Joseph,

to whose cries for mercy they had turned a deaf ear when they had sold him into slavery. Joseph's presence with them no doubt had something to do with this, though they did not recognize him. But they knew the law of sowing and reaping, and did not lay their trouble to "Providence." They knew that they were reaping, or were in imminent danger of reaping, exactly what they had sown years before.

We today are not always so ready to link our error thoughts and acts with the inharmonious results that follow them. Instead, we are very likely to pity ourselves, when we get into trouble of any kind, and wonder why God has allowed such suffering to come to us. Especially is this so in the case of persons who do not understand that man's woes come to him as the result of his failure to think, speak, and act in harmony with the divine law of life, but who believe that "whom the Lord loveth he chasteneth," regardless of any law of cause and effect.

The chapter immediately following today's lesson gives another side to the question of error reaping, the side that represents mercy and forgiveness. By truly repenting of our errors, we experience a happy ending to the misery that has resulted from them.

Judah (the praise faculty in man, also the acquisitive faculty) had proposed to sell Joseph into slavery. At the time that he did this the acquisitive faculty that he represented was expressing on a very low plane, that of extreme selfishness. In today's lesson Judah (the same faculty) makes an earnest and appealing plea for Benjamin and for his father. He even offers himself as a slave in place of his youngest brother. What a growth in consciousness this signifies!

This plea of Judah's in behalf of his brother Benjamin has been called "a more moving oration than ever orator pronounced." It shows a complete change of mind and heart. Whereas jealousy, selfishness, covetousness, and hardness had ruled before, there ap-

peared now instead unselfish love, deep humility, and a willingness to serve in any way, even to the laying down of liberty and life, that no further grief might be caused to the object of Judah's regard—Jacob, the I AM. This is true repentance, and its result is forgiveness—a wiping out of all consciousness of error and a full deliverance from the inharmony that resulted from the error consciousness.

When he had heard Judah's plea, Joseph could no longer restrain himself, but made himself known to his brothers. His entire forgiveness and reassurance of them appear in his words, "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." A second time Joseph assures them, "God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance"; and a third time he repeats, "So now it was not you that sent me hither, but God." This most infamous case of kidnaping in all history was thus completely forgiven, and the men who did the deed were entirely exonerated by the one whom they had so deeply wronged. Joseph saw, back of seeming evil, the one power—good—and he ascribed to God alone the purpose that he saw worked out in his own life. If he had not been imbued from childhood with faith in God, if he had bewailed his fate in being sold as a slave, and harbored hatred for his brothers, he might have spent his whole life from the age of seventeen as an obscure Hebrew slave in Egypt. By determinedly seeing the good in everything that came to him, by holding to the persistence of a divine purpose in life in the face of what seemed chance and misfortune, Joseph so constructed his inner life as to conform to the divine ideal of man. He judged righteous judgment. Thus he cleared his vision to such a degree that he could see effects that were to spring from causes then in operation, even though the effects were fourteen years removed from him in the future. Dreams be-

came to him clear indications of what was to come, and of the course of action that should be set in motion to meet it. Joseph's work in Egypt and his conduct toward his brothers and his father are an illustration of the words of Jesus, "My Father worketh even until now, and I work."

QUESTIONS

1. Why do troubles and sorrows come to men?
2. What does Judah represent in the consciousness?
3. How did Judah show his repentance of his former wrongdoing?
4. How did Joseph convince his brothers of his entire forgiveness?
5. Explain the rise of Joseph from slavery to unlimited power.

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## LESSON 12, JUNE 19, 1932.

Unity Subject—*Understanding in Relation to Experience.*

International Subject—*Jacob the Aged Father.* —Gen. 46:1-7, 28-30; 47:7.

1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.
2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.
3. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:
4. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.
5. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.
6. And they took their cattle, and their goods, which

they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

28. And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while.

30. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

GOLDEN TEXT—*Honor thy father and thy mother.* Exod. 20:12.

SILENT PRAYER—*My creative imagination nourishes and supports my mind and my soul in life and peace.*

Those who would understand the subtle working of the soul in spiritual evolution find help and inspiration from a study of the life of Jacob, who gained the name of Israel by his steadfast striving to achieve his goal.

As a young man journeying toward Haran at the command of his father Isaac, Jacob dreamed his first recorded dream. This dream formed the lesson of May 15, but it may be well to repeat part of it here, in order to compare it with the vision given in today's lesson. In the former dream Jacob saw a ladder, "and, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed . . . And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

In today's lesson we find Israel again taking a

journey out of his beloved Canaan, this time down into Egypt, where he was to be cared for and sustained by his son Joseph. Again we read that God spoke to him in a night vision, evidently a dream, and told him substantially the same thing that He had promised him on that first journey away from his parents perhaps sixty, seventy, or eighty years earlier: "I am God, the God of thy father . . . I will go with thee . . . and I will also surely bring thee up again."

To the Hebrew mind, the repetition of a dream was absolute confirmation of its verity. If Jacob needed any proof of the existence of God—which he did not—he received it in this second vision. God appears in a night vision to him who dreams of God by day, who holds God in the background of all his conscious thought.

Haran, the objective of Jacob on his earlier journey, means, in a metaphysical sense, an exalted state of mind, wherein Truth is lifted up in consciousness and the individual strengthened in his determination to go on toward fuller spiritual enlightenment. When the mind has dwelt in this state for a sufficient length of time, a habitual consciousness of reserve power, spiritual and material (Israel), is gained. Jacob wrestled with the angel, and prevailed. In the second dream, Jacob was on his way down into Egypt, the subjective or body consciousness. This bringing of Jacob and his sons with their families and their flocks down into the land of Egypt symbolizes the unification of the I AM (Israel) with all the faculties of the mind, the life energies, and the substance of the whole man, through the power of the imaging faculty. They dwelt in the land of Goshen (unity).

Chariots represent body activities. The imagination, when it is trained along constructive lines until it becomes powerful for right action, controls the bodily functions and unifies all expressions of the I AM. Joseph made ready his chariot, and went up to meet Israel his father, to Goshen.

The imagination is the most highly prized of all the mental or soul faculties of man. Without its touch life becomes flat, stale, and meaningless, but once it awakes into vigorous action, man is filled with a great content. Israel expressed this state of mind by saying that he was satisfied even to die, since he had seen Joseph, and knew that his long-lost son was yet alive.

One metaphysical meaning of Pharaoh is "the whole house," or the whole body consciousness. He typifies the force that rules the body under the material *régime*. His being ruler of Egypt means that he rules in obscurity. He is not in divine understanding, yet he is receptive. When the higher understanding (Israel) is made known to this body consciousness by the force of the visualizing faculty, the higher blesses the lower. "Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh." In an external sense, one would have expected the mighty Pharaoh to bless the lowly nomad, Jacob, but such is not the true way of assessing values in the life of man.

The imagination sustains and supports man, and all his other faculties. It also directs and supplies life to the whole body consciousness. When Joseph made himself known to his brothers he said to them, "God . . . hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt." This mighty ruler of the I AM identity (son of Israel) is fitly esteemed the greatest of man's powers, and the best qualified to inspire in him the content and satisfaction that no amount of life experience can otherwise give.

When the so-called "middle-aged" Jacob was returning from Haran to Canaan in the expectation of meeting Esau, we are told, "Jacob went on his way, and the angels of God met him." These angels of God are the vivid flashes of intuition that come to man when, through the use of creative imagination, he opens his heart to Truth as it concerns him. Jacob feared Esau, yet in the face of this fear he had the courage to go "on

his way" toward him. We too often fear to undertake the work of body regeneration by spiritual means. Yet, until we set out on this divinely impelled quest, we shall gain none of the higher vision that enables us to see our way straight; to know intuitively what is the right thing for us to do in any given situation in life; to live, in short, a God-controlled life, and to have experience of our own divine nature.

QUESTIONS

1. What was the gist of Jacob's first recorded dream? Of the second?
2. What did the repetition of the dream imply?
3. What is represented by the journey of Israel, with all his family and his worldly goods, into Egypt?
4. Explain the symbology of Joseph's preparing his chariot to go to meet Jacob.
5. What faculty of man is most highly prized by him? Why?
6. What is the result of our undertaking the work of regeneration even though our understanding of the task is not perfect before we enter upon it?
7. How is experience of our higher nature gained?

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LESSON 13, JUNE 26, 1932.

Unity Subject—*First Principles.*

International Subject—*Review: What We Have Learned from Genesis.*

GOLDEN TEXT—*We know that to them that love God all things work together for good, even to them that are called according to his purpose.*—Rom. 8:28.

SILENT PRAYER—*Through the power of the Holy Spirit I am now quickening into action in my life the principles of the Christ mind.*

The 1st chapter of Genesis is a statement of creative ideas set into action in the universe through involution. A literal translation of the German rendering of Genesis 1:3 is: "And God said, It will be light:

and it was light"; as simple a statement as our announcement, "It is almost day." Lesson 1 shows the divine naturalness of evolution, or the working out into manifestation of what mind has involved.

Lesson 2 explains the existence of the serpent (sensation) in the garden (the earthly consciousness), and the teaching of Truth that real wisdom has no connection with knowledge of evil. "This generation" is seen to be the destructive judgment that man pronounces upon his kind when he obeys the promptings of the sense consciousness.

Lesson 3 deals with the call of Abraham, or faith in the unseen God and obedience to spiritual leading. Strong intuitive faith can accomplish mighty work in the healing of the sick as well as in one's own affairs, without clear understanding of the law under which such work is done. However, lack of spiritual understanding leaves barren regions in consciousness, which necessitates a more or less nomadic mental life on the part of man until he finds the true foundation of his life in infinite Spirit, of which he is an expression.

Lesson 4 has to do with the positive and negative aspects of faith. These are represented by Abram and Lot, who traveled together into the Promised Land, then into Egypt, and again into Canaan. The final separation of Abram and Lot typifies the recognition by man of the necessity of putting his faith positively in the good only, and of setting aside his belief in evil as a power that can master him or make him subject to it. To develop all his forces and rule them, man must develop his faith objectively and selflessly.

In Lesson 5 the joy of intellect is studied, under the symbology of the wells dug by Isaac. Metaphysically, Isaac typifies the joy of the new life in the spiritual consciousness or relationship of man to God the Father. The subjective forces of the natural man are under the control of the sense nature, but through loyal faith to the highest that he knows these forces can be redeemed and made to serve his spiritual needs. When

he makes the union in consciousness between the inner and the outer realms of his being, he builds his life and shapes his destiny in accordance with his understanding.

Lesson 6 takes up the rights of the physical man, which are symbolized by Esau's birthright. The mental nature is typified by Jacob, the twin of Esau. Both the mental and the physical sides of man should be developed simultaneously, and should complement each other. The physical nature is active in the material realm of life, while the intellect functions on the inner plane. The soul is active on this plane, and it loves the delights of the mind. But overdevelopment of mind in regard to body or of body in regard to mind brings about a state of inharmony that is detrimental to the entire being. The intellect, when it is untouched by spiritual understanding, is as materialistic as the body. Eternal life is the body's as well as the soul's heritage.

Realization of omnipresence is the subject of Lesson 7. We learn that Divine Mind interpenetrates every state and circumstance, and brings final good out of seeming evil by exercise of its limitless power. When we first become aware of divine immanence we feel fear, but as we gain the unselfish attitude toward life we ascend into a higher state of mind wherein love sustains and rules the thoughts, and fear drops away. Though we may not understand all that we are going through, we are to continue in prayer and meditation until what is true in the experience is made clear to us.

In Lesson 8 the spiritual union of man's I AM identity with the body consciousness is explained. Harmonious growth requires the conscious union of mind and body, and the giving by the mind of the substance of its thought to the body. In order to go forward without fear, man must give up his very self and explore with patient research the divinity that resides in the I AM consciousness, and that makes of him a prince among his thought forces. Only by so doing can he prevail over the world of his subconsciousness and set

it in divine order.

The development of the imagination is the subject of Lesson 9. This faculty is man's dearest possession, but when he allows it to develop along negative lines it shows its untrue expression in exaggeration. The imagination is the formative faculty and, as such, it controls all the other faculties when it is established in spiritual wisdom. Dreams are valuable as thought patterns by which the mind shapes the invisible substance into form. Imagination, used thus, becomes invaluable.

Lesson 10 deals with constructive uses of the imagination. Through the understanding of symbology, the power of man's mind to depict what concerns himself and those around him causes him to deepen and strengthen his character in every field of his interest. The imagination, centered in its spiritual source, shows immense constructive power. Its activities in that realm are unlimited. The power that Joseph exercised in Egypt typifies the limitless reaches of the imaging power over the subjective realm, or the inner side of the life of man.

In Lesson 11 the question of true repentance is dealt with, in its relation to growth. Judah, at whose suggestion Joseph had been sold as a slave, learned the full value of repentance. When his second test came, in the call of loyalty to his father and his brother Benjamin, he stood fast and thus proved that he had made substantial growth in consciousness.

In Lesson 12 the debt of understanding to experience is shown. Jacob's dream in his youth was repeated, in substance, many years later, thus showing the unwavering faith that he held throughout his life. The journey of Jacob, with all his descendants and their possessions, into the land of Egypt to be nourished and cared for by Joseph symbolizes the unification of the I AM with all the faculties of the mind. Through experience of spiritual reality man learns to unify his powers until he becomes qualified to inspire, or bless, his entire body consciousness (Pharaoh).

# GOD ALWAYS HELPS

Words by
EVELYN WHITELL

Music by
MILTON SPRENG

1. These words I in-ward-ly re-peat, If tri-als seem too hard to meet.
2. And when my path I can-not see, And noth-ing is revealed to me,
3. I speak these words midst noise and strife, When in the rush of cit - y life—

When ob - sta-cles rise in the way, I look them in the face and say—
I know I do not need to fear; I stand and wait for mists to clear—
They lift from me the weight of care, Like promised answer to a prayer—

CHORUS

God always helps, our way He guides, And His dear love each

day pro - vides. His bless-ings round a - bout us flow. O

world, lift up your head, and know— God al - ways helps.

# The Value of Meditation

THIS BUSY, hurrying age, interested in the outward life and overwhelmed by the glitter and the mass of things, needs no lesson so much as the value of meditation. That way lies the salvation of the individual as well as the salvation of our civilization.

Meditation is the secret of wisdom and understanding. There is a proverb about learning's making fools out of men. The reason is that in learning they have acquired only facts, but have not meditated on their facts or stopped to relate them to one another. Their knowledge is unorganized and undigested, and it confuses their choices and decisions. They do not understand the things that their memory has treasured up. What such people need is to stop and think. It is in the quiet hour that the "still small voice" brings its message of revelation, and by the art of thinking men are carried into the heart of the great themes of life and see from within instead of from without. We are not able to see the full beauties of a cathedral by looking at it from without. The windows are dead and confused; the colors are blurred and coarse. It is merely a mass of stone or a pile of brick, but, once we are within, it lights up with a glory that seems to be life, and we catch the meaning of it, and understand the depth of the architect's dreams. So it is in the temple of life. We must get within ourselves before we hear the music and see the beauties and understand the objects of it. It was not without profound meaning or deep experience that the Psalmist says, "Be still, and know that I am God."

Thought is the source of character. The man who can control his mind has come into the secret of self-command. He is in the road of self-correction when he has gone wrong. The prodigal son came to himself

when he was forced to meditate. He found again the true center of gravity, and by deep and painful meditation commenced to restore his ruined life.

By learning to meditate men become able to defend their characters against the inroads of hurtful things. The Methodist preacher, Lorenzo Dow, gave us a word of wisdom that has become a proverb, which should live forever. He said, "We cannot keep the birds from flying over our heads, but we can keep them from building nests in our hair." And when we have succeeded in doing that we are on the road to the building of great character.

The things that we contemplate weave the texture of our personality, they give coloring to our deeds and determine the tendencies of our lives, for thought is like the flame that tends to convert into itself everything thrown into it. When men take into their minds evil and unclean things, such is their character; but when, taking Paul's advice, they think upon things that are true, honorable, just, pure, lovely, of good report, virtuous, and praiseworthy, their character takes on a noble aspect that makes the most beautiful thing in the world. That is what Bergson means when he speaks of self-creation. By our thoughts we are making ourselves what we are.

Meditation generates energy. By it man develops the resources of personality. It awakens enthusiasm.

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*For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.*—ISAIAH

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Says the Psalmist, "While I was musing the fire burned." This is the secret of power. In the stillness of the night the dam gathers the waters that come from a thousand streams away in the blue, silent hills, and in the morning the wheels that were sluggish turn with speed and power. In the silent times when the streams of thought flow into man's personality he is gathering

the strength that enables him to fight well the battles of life. No man who refuses to take a little while by himself each day and to force himself to think honestly and seriously on the meaning of his own life can ever have his full measure of power or be able to conquer his environment. The man who spends no time making his plans, thinking over the method of procedure, reflecting on the cause that he is serving, but hurries in a haphazard, opportunist way is doomed to defeat. The real conquests of life are made when men are alone with their own hearts and God.

Meditation is life's chief source of happiness. One of the poets said, "My mind to me a kingdom is." It is the kingdom that possesses everything beautiful. With it man may make trips to the ends of the world; by it he may penetrate the glories of the beyond; exercising it he may paint all-beautiful pictures; by the power of meditation he exercises the best that is in his own nature.

It makes the inner life richer than the outer life, and a person comes to a point where he is not dependent in any respect on the outer things for his sweetest joy. Outwardness is the worst disease of modern civilization. But a person who lives the inward life may be stripped of money, of goods and lands, and friends may fall away from him, while affliction and misfortune may drive him into solitude; but he will be able to master all things and to find the foundation of happiness, where there is everything beautiful, by the powers of the mind, for there is no limit to the mind. It triumphs over space, over time, and over matter. It is the chief meaning of existence, and the basis of personality.—*The Christian-Evangelist.*

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*In this food, which is set before us, we recognize Thy handiwork, O Lord. We thank Thee for the growing things, and we partake of them and are strengthened and blessed. Amen*

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# SILENT UNITY

Be still, and know that I am God

## *The light of the Holy Spirit sheds its radiance into my mind, and I see with the inner eye*

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group consists of consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

# Health and Prosperity

Spiritual healing as taught and practiced by Jesus should not be classed with medical healing. Medical healing *cures*. Spiritual healing *restores*. One who has not inquired into the spiritual character of man and thereby gained an understanding of man's original perfection as an idea in God-Mind will doubtless see no difference between bodily curing and bodily restoration. When we see how unerringly thoughts planted in the mind find their fruitage in the body, the secret is out. Erase the evil thought, and forever refuse it any place in your thought field, and you will be restored to perpetual health in that region of your body. Permanent healing is never gained through medication or drug curing if the original producing factor or seed thought has not been uprooted. Think of the healing of Jesus as a cleansing of mind or soul, then "though your sins be as scarlet, they shall be as white as snow."

The world needs the healing system of Jesus as never before. The race thoughts of error, evil, fear, lack, greed, and war have combined in a psychic thought atmosphere that threatens to extinguish our brightest minds. Ambition, competition, the anguished wail of the masses for more of the good things of the earth, are driving our lawmakers and financiers to distraction. Thought is dynamically cumulative—it piles up its energies about the head of the thinker until the load is too heavy and like a bolt of lightning it flashes down the spinal cord and paralyzes the motor nervous system. Often this dynamic thought force

"grounds" through the whole body—and this is called heart failure or overworked kidneys.

Yesterday I had an interview with a prominent business man of Chicago. He has nearly a hundred thousand persons under his supervision. He had, through the influence of his wife, been signally helped by the Lord. He was a reader of Unity literature and called to look us over. He related to me the terrific thought pressure and strain under which commercial executives are laboring today. He said he was one of them and went down under kidney trouble. He was operated on in a Chicago hospital, where he was confined for two months. But he was not recovering, and his wife became alarmed and got his consent to try a metaphysical healer. This healer taught him how to quit worrying about his business, and in a few days he got peace, sleep, and health. He says that the healing was a small factor in the great flood of Truth that has ever since been welling up from Spirit within him. He no longer plans in the old way, but takes to the Lord every problem that comes up.

We are often asked if we believe that God is in this terribly sinful and miserable material world. Our answer is that without God this world would flash out in an instant. The conditions in the world are the movie pictures of the thoughts that all the people are thinking. When we begin to think as Jesus taught, we shall have not only a new concept of the world about us, but a new world. We have for untold ages thought about substance as a limited thing until it has crystallized under our feet and nations quarrel about its borders. Some of our philosophers figure that the time will come when the face of the earth will be so crowded that we shall all smother.

But Jesus did not worry about that proposition. He said, "Where I am, *there* ye may be also." He did not bodily leave our world after He conquered the three-dimension limitation of substance, but merely merged his body into the fourth dimension wherein He dwells in our midst. He said that there were many "mansions," magnificent places of abode, in God's world of substance universal.

When we follow Jesus in the understanding that substance is not confined to material bounds but is an interpenetrating essence of Being, we shall have our eyes opened and we shall see Jesus as He lives in His home in the heavens. Think about making a home next door to Jesus, and you will begin to "dematerialize" the cells of your body and "tune in" with this spiritual substance.

Do not put off "tuning in" with Jesus until you are dead; that is, until soul and body are separated. Begin right where you are to conquer the mind of sense, the "adversary," as Jesus did.

HEALING THOUGHT

I am renewed in the spirit of my mind, and my body is restored to harmony and health

PROSPERITY THOUGHT

Jesus Christ reveals my true spiritual resource, and I rejoice in the bounty of God

# PRAYERS ANSWERED

*The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared*

## I WILL COME AND HEAL

MY DAUGHTER telephoned to you about ten days ago to ask you to hold thoughts of Truth for me, for I was suffering from poison ivy.

I am happy to report that I am entirely healed, and I am inclosing a love offering, with my thanks.—*J. P., Crystal City, Mo.*

I AM inclosing ten dollars from one whose heart is filled with gratitude for blessings received through the intercession of your Spirit-filled people.

My husband was healed of hernia, which had come to a dangerous and distressing stage. A friend was healed of mental trouble and able to be home and again to take charge of her household duties. We all are so grateful! May God's richest blessings rest upon your great work in His name!—*G. W. B., West Grove, Pa.*

THANK YOU! I am grateful for your prayers in behalf of Miss G——'s perfect health. She made a remarkable recovery. The complications that set in disappeared quickly. She is so well and so happy that we are most grateful for your wonderful spiritual aid.

I also appreciate your tract on *Faith.* It was just what I needed, and I continue to appreciate it all the more with my greater understanding. Please accept this love offering.—*Mrs. D. C., Lakewood, Ohio.*

I AM extremely grateful to you for your wonderful help. The baby's navel has healed perfectly, and his eyes are clear and beautiful again. I was relieved of all fear and worry immediately after writing to you, and the baby's healing began to take place at once. May God keep and prosper you always!—*Mrs. O. L. C., Reed, Ky.*

ON AUGUST 27 I telegraphed to you for prayers, telling you of my son's threatened mastoid trouble, also the paralysis of the right side of his face. I worked with you and the next day there was a decided improvement in the mastoid trouble, and in two days there was no further sign of the condition. At the end of another week his face was perfectly normal. He is feeling fine at present. We are grateful for your help, and we praise God for His healing work. I inclose a love offering.—*Mrs. W. S. McI., St. Louis, Mo.*

THROUGH the prayers of Silent Unity I have been led out of the fog of illusion into the sunlight. I received your beautiful, helpful letter of October 7, and upon reading it was lifted out of my bed, a renewed body in the Spirit, with all fear dissolved into nothingness. A few days previous, through an accident in exercising, a hemorrhage was started in my body. This caused a great fear, which I was not able to overcome until after I had telegraphed to you for prayers. Almost the same hour that I telegraphed the hemorrhage stopped. For your helpful prayers and lovely words of Truth and love, I am surely grateful.—*E. A. P., Pittsburgh, Pa.*

I WROTE to you for prayers on October 29 for my little two-year-old grandson, who was very ill with pneumonia. Friday when the doctor called he tried to

persuade the child's mother to send him to the hospital, for he considered the child too sick to be treated at home. The outlook for his recovery was anything but bright. I immediately sat down and wrote to Silent Unity for prayers, and from the instant that the request was written there was an improvement in the child's condition. This continued until, when the doctor came the next morning, he was sitting up in his crib, playing. The doctor stood and looked at him in amazement and said that it was a miracle.

The boy is now entirely healed and you may discontinue your prayers. I give thanks and praise to God, and to Unity. "Before they call, I will answer, . . . saith Jehovah."—*W. S. C., East Orange, N. J.*

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## FILLED WITH PLENTY

I HAVE been studying Truth since last January, and this is the most prosperous year we have ever had. We have been able to do more with our money, and on lower wages, too. God bless you for your help.—*Mrs. L. K. S., Evansville, Ind.*

I WROTE to you last month for your prayers that we might sell our home. Your prayers and ours were answered, for we disposed of the property, the final payment to be made December 1. We took a loss on the sale, but, since we were extremely eager to get rid of the property, we are most grateful.—*Mrs. H. F. W., West Germantown, Pa.*

FOUR weeks ago I wrote to you, asking your prayers that I might get permanent work. You may discontinue your prayers, for I have secured a wonderful, steady position.—*S. R., Boise, Idaho.*

PLEASE accept my sincere thanks for all the good that you have brought to us. My husband as well as my brother-in-law were reëlected, thanks to God and your assistance. I am inclosing a love offering, which I have saved in my prosperity bank. Will you send me

another bank and accept my most grateful thanks. —*Mrs. M. K., Lucerne, Switzerland.*

I AM inclosing a love offering with my grateful thanks for your assistance in selling my property. Every one said that it was a wonderful deal, for I received all cash, and, considering present conditions, it is a demonstration of what faith and prayer can do. I am so thankful!—*Mrs. J. J. B., Princeton, Ky.*

SEVERAL months ago I wrote to you relative to a matter that was to come up in court against me. It was settled out of court and at a great saving to me. Thanks for your prayers.—*Mrs. W. D. C., McAlester, Okla.*

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## HE SHALL HAVE ABUNDANCE

I HAVE been truly prospered since sending for my prosperity bank, and I sincerely appreciate your prayers.—*H. J. S., Germantown, Philadelphia, Pa.*

I CANNOT be without a prosperity bank. The drill helps me to know that I am part of a great purpose —to meet all needs through prayer. The fact that you are praying for me and with me gives me great comfort. Every day I find new evidence of strength. Thank you!—*A. S. W., Denver, Colo.*

THE RESPONSE to the prosperity bank drill was so wonderful and so quick that it seemed like a miracle, and I begin to realize that the days of miracles are not over. I have been filled with wonder and amazement many times at the smoothness and speed with which our prayers were answered and at the way in which business conditions were straightened out. Many thanks for the wonderful messages and the help that you have given me.—*J. M., Sandwich, Ontario, Can.*

THE HABIT of daily saving in the prosperity bank has been of tremendous value to me. I feel firmer spiritually, as well as self-confident and self-controlled.

I am happy for this experience. Money itself, as well as a way to get money, has come so unexpectedly and at needed times!—far more than before I began to save in the bank. The money saved each day seemed to multiply so that not only was it not missed but always extra change appeared in my purse. Some people will say that this was no miracle, but just good managing. Well, then, the bank taught me good management, for money was never left over between pay days before. —*R. G., Washington, D. C.*

## SEARCH THE SCRIPTURES

I AM so deeply interested in studying *Lessons in Truth* that I almost forgot to tell you of the wonderful benefits that I have derived from it. Every day I find use for the lessons, for what I have learned or read out of them. At any rate, if I should try to relate to you all the benefits and good things that have come to be my portion it would take me forever. It seems that all the universe comes when I call—the truth was well spoken: "Before they call, I will answer." So it is with me; when I am about to call He has already answered. Before now, when I would have difficulties I would give in in despair. But, trusting in the "still small voice" within me, I can now proceed in safety. Please find love offering inclosed, and may your prosperity be multiplied as mine has been.—*H. B. K., Farmington, Wash.*

## MY HELP COMETH FROM JEHOVAH

BETWEEN my wife and myself, we subscribe to *Unity* magazine, *Unity Daily Word,* and *Christian Business.* We enjoy and secure much benefit from the reading and the practice of their precepts (to the best of our ability). We could not be without the periodicals, and we wish to thank all the workers who take part in their production for the labor of love that they put into it.

I wish to adopt the prosperity bank plan of payment for the reason that I believe in the benefits of the bank drill, but above all because we shall have Silent Unity's prayers for our success.—*J. W. K., Pretoria, Transvaal, S. Africa.*

I JUST want to speak about the *Metaphysical Bible Dictionary.* It is a wonderful book—it was a gift to me from a member of my Monday night class—a former teacher in the high school. I call it "an intrinsic treasure." Charles Fillmore and his coworkers have given the world a priceless gift, a glorious revelation. All who study it must gain a greater realization, and I am very happy to own it. Bless you all for a spiritual awakening!—*E. M. B., Newark, N. J.*

EACH periodical of yours meets a certain need and always contains just the right articles to help us along the way. I appreciate them all more than I can say. Your work is truly blessed, and I thank you for your help.—*Mrs. W. M. B., Oklahoma City, Okla.*

## THE SUN STOOD STILL

A FEW weeks ago I asked your prayers that we might have rain for the wheat sowing. You may cease your help; we have had fine rains, thanks to God and to the workers at Unity. Our crop of durra (a species of Kafir corn) is the pride of the neighborhood.—*Mrs. S. J., Shaw, Kans.*

## HE IS MY REFUGE

I REQUESTED your prayers the latter part of January for a stomach ailment. Since your helpful letter arrived, February 5, I have studied your instructions and tried to carry them out faithfully, and I certainly and surely have improved. There is no doubt that your prayers have brought about this improvement. I enjoy Unity literature and give all the time that I can spare to reading it. May your work

continue to bless others.—*B. T. M., Lynn, Mass.*

I WANT to express my gratitude to you for your prayers and help through the dark hours of my need. Praise God, I am fully recovered from a nervous condition of two years' standing and I have had a wonderful position offered to me. May God's rich blessings be yours!—*J. B., San Mateo, Calif.*

## UNTO US A CHILD

THIS is a letter of thanks for your prayers for me during my pregnancy and confinement. I had an unusually easy time with this (my second) baby. It was just one hour and fifteen minutes from the time the birth pains began until the baby gave his first cry. I derived much help from the letters and booklets that you sent to me. Both the baby and I are enjoying the very best of health.—*F. A. M., Huntington Park, Calif.*

I WAS in your care during my confinement, and wrote to you from the hospital for prayers for the baby, who was quite thin. She is the sweetest baby now—so well and happy, and the prettiest of my three girls. Her little face is alive with light and love, and I know how much you have helped us with your prayers.—*Mrs. G. R. B., Oakland, Calif.*

## FATHER, I THANK THEE

I HOPE before very long to subscribe to *Unity* magazine. I have read it for a number of years, thanks to a friend who always lends me her copy, but if I can get it for myself, it will enable her to pass her copy on to some one else. Then I can give my own where I think it will be helpful. I have several times given subscriptions as gifts, and in one case it was the only thing that brought a ray of light to a mother who had been bereft of her only son. I was happy to have been the medium through which the light touched her. Thank you, and God bless you!—*F. McR., Alton, Ill.*

# *Help From*
# SILENT UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life*

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If there is no sin and it is not a reality, why did God send Jesus Christ to save sinners? If there was no need to do so, why did He send Christ?—*Extract from a letter answered by Silent Unity.*

Sin really means one's missing the mark, a failure to live the highest, a lack of understanding, or the like. Until "law" was established for the judgment of righteousness during the evolvement of mankind in Moses' time, it was not called "sin," but experience and unfoldment. It had to be named sin, and man had to reap the result of his errors in hard experiences, to make him discriminate and choose the right, the highest concept. Through law and justice man's experience in unfoldment was named sin if it brought inharmony into his life, that his soul might discriminate between the good and the true and that which is false illusion.

"And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly."

This is why Christ was sent when man was able to receive His message. Christ brought to man the teaching that his salvation comes through the grace of God, and not by the law of judgment and sin that he had established for himself from the teachings of Moses. Man had missed the mark, but it was in the divine plan that he should be shown the true path of unfoldment and growth in divine wisdom, and when he had evolved enough Christ was sent to bear witness to the higher principles of being. Sin, then, is igno-

rance or lack of understanding, and because man does not understand the principles of being he commits errors that bring inharmony into his life. Christ was sent to show him that his salvation is not by judgment, but by the grace and love of God for him. He taught a most wonderful redemption for man through the Father's love for him, and throughout His teaching He seeks to show man his relationship with God, which in itself shows that God would want to free His own from bondage to judgment and law.

We suggest that you read and study and meditate on the 5th and 6th chapters of Romans. These chapters contain deep spiritual truths, and man cannot understand them without much inner meditation and earnest seeking.

Your heavenly Father loves you with an exceedingly great and mighty love, and He is ever seeking to lift you up in newness of life and understanding. You are of the substance of His being, and He does not hold you in judgment for any shortcoming. If one of your own dear ones had transgressed, either willfully or in ignorance, you would not hold him in bondage because of his shortcoming, for your love for him would forgive and not recognize the wrong, and you would diligently seek to set him free from his error. Much, much more does the heavenly Father love man, who is made in His image and after His likeness, and this almighty love is the "grace" that Christ brought for man.

"For sin shall not have dominion over you: for ye are not under law, but under grace. . . . But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life."

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I feel that when a person has made tremendous and absolute demonstrations in his life, he often has a feeling of infallibility and oversureness that borders on the fanatical. It seems to me that this leads to a terrible disillusionment and failure from lack of discrimination and

good judgment.—*Extract from a letter answered by Silent Unity.*

The earnest Truth student must be very, very humble and meek and modest, for as he grows in the understanding of his true self he knows that through his own efforts and his own personal understanding he is nothing—all is Christ and His livingness in man. A true follower of Christ is self-effacing, and obeys the command to "tell no man" of his overcomings. No, dear friend, a sincere student of Truth never entertains the feeling of "infallibility," for he knows the weakness and insecurity of his personal, sense self.

"For if I should desire to glory, I shall not be foolish . . . And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh . . . And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness." Such is the declaration of the humble Paul. We suggest that you read and meditate on the 12th chapter of II Corinthians.

Those who enter the study of Truth with the feeling of infallibility and oversureness are walking in the path of the egotistical self, which leads to disappointment, "for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

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I am told that you treat patients for nothing. How do you live? Doctors charge for treating people. Why should not you?—*Extract from a letter answered by Silent Unity.*

You are misinformed about our treating patients for nothing. We do not make any charge to any individual, but we do expect our support to come from among the total number who receive our ministry, and we get it if we are faithful and whole-hearted in our work. We look to God for our supply, but He sends it through human channels. "Freely ye have received, freely give,"

is a law of reciprocity that obtains in all the works of the Holy Spirit. Jesus Christ sent forth His disciples to work under this law. He told them to provide themselves with neither gold nor silver; that the laborer was worthy of his hire, "and whosoever shall not receive you, . . . go forth out of that house, . . . shake off the dust of your feet." People who do not appreciate the ministry do not get its benefits. This does not mean that we refuse to treat people who do not contribute, but those who can pay, and do not, usually find that the law does not work for them.

Because marvelous healing follows the application of this law of God, the majority of people look upon it as a new curing system. It is the religion of Jesus Christ, revived in its primitive simplicity and power. It is not a new system of healing, but a new method of dealing with sin. When the sinful mind is forgiven, the obedient body is made whole.

God does the healing, and, under a right adjustment of His law in the mind of the healer, He will bring about remuneration. But there must be an absolute surrender of all that pertains to commercial methods, just as there is in all that pertains to medicine. To demonstrate the freewill-offering method, all care and thought about support must be put in the hands of God with the same faith that the healing is. The healer must assure himself, until it becomes absolute conviction, that God is his abundant support now. This method is being demonstrated by many healers, and they are supplied just to the measure of their giving up commercial methods in all departments of the work. Those who give up in part, demonstrate in part; those who give up all, demonstrate full and complete supply.

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*Wisdom is the principal thing;* therefore *get wisdom; yea with all thy getting get understanding.*—THE PROVERBS

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# God Is All

*The following letters will help to make clear to our readers the importance of one's always looking away from inharmony, and fixing one's vision on the divine perfection of all God's creation*

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For the past eighteen years I have been interested in Unity. At one time I believe I got some temporary help from your teachings in many ways. I have written for help and have felt that I had a great deal of help. Other times I doubt very much whether anything was gained by writing to you or trying to live up to the teaching.

Right now I feel that this letter is useless; still I am writing it, hoping it will clear my mind at least. One thing that I do not like, or understand, about your teaching is that you are so impersonal. You never seem to take a problem as a personal one; it seems to me they are all dumped in a lot and sent to the Silent Seventy, or whatever you call it. Time and again I have asked some question that I really wanted some information on and never received a reply; just a little notice. I may be wrong, I hope so.—*Extract from a letter answered by Silent Unity.*

In the spirit of loving service we are ministering unto you, with faith and hope and loving trust in our heart that you will be blessed.

Our ministry is an impersonal work, for in that way we are better able to help lift the consciousness of the individual. If we gave our attention completely to your problem, we would not be able to help you. We see it as nothing, a mere seeming in the realm of Spirit. It has no place or power in your life, because in reality it simply does not exist. The less anxious thought you give to it, the quicker it will be dissolved.

We assure you that we give every individual who writes conscientious personal attention. The work of Silent Unity is sacred, and we place all those who come to us for help lovingly in the Father's care, to receive and partake of the living Christ Spirit. All who enter this pool of divine love willingly, unconditionally, and devoutly receive healing in mind and body. It cannot be otherwise. Jesus said,

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—*Silent Unity.*

DEAR UNITY—Your first letter, on page 79, under "Help from Silent Unity" in the November 1931 number of *Unity*, tempts me to suggest a thought regarding this person's feeling that her letter was dumped in a lot, and any old prayer sent to her, rather than one that seemed to fit her need.

I had such an impression once—I felt that you had made a mistake and sent the answer to some one else's letter to me. I had prayed for a leg. I was all smashed up in an automobile accident—and hadn't a chance in a million. Your answer, to my request for your help, said nothing about my leg or broken bones—but instructed me to pray that God's love flow freely through every nerve and cell in my body, removing every obstruction, bringing me health, strength, and happiness. I was bitterly disappointed, was positive that you had made a mistake. *But*—I said the prayer, oh, I said it until it became as living a part of me as my heart's beating, or my breathing.

And—I got well! I know now that Unity makes no mistakes, for God's hand is behind every typewritten letter from the Silent Unity group.

In my case—I only thought *broken bones,* but there was a serious pus condition behind the broken bones that was far more of a problem—and behind the pus condition there was an unhappy, bitter, mental one! I would have begun at the wrong end. After four years of carbuncles, boils, bone grafts, I am well! Now I play golf, I swim—I built a marvelous electric house so that I could do my own work for a family of six!

My surgeons, when I first took my steps alone and thanked them, said, "We have done nothing, Mrs. B——. You have done it yourself." But I know that it was God and your prayers that did it, with your marvelous insight into my greater need than that of a leg.—*Mrs. E. M. B., San Mateo, Calif.*

## A Macedonian Call

A globe-trotting Unity student introduced Unity to the inhabitants of Pitcairn Island, one of the South Sea Islands, and now comes the request for prayers and for Unity literature. Silent-70, our missionary department, joyfully ministers to the people of this far-away bit of coral reef, only three miles long and five miles wide. The 205 persons on this island are descendants of eleven surviving passengers of the Bounty, an English sailing vessel that was wrecked off the coast of Pitcairn Island 170 years ago. Truly the gospel is being carried to all the world, as was commanded by the Master.

## A Help to New Subscribers

*The Unity Viewpoint,* sent free with each new subscription to adults, simplifies the study of Unity teaching by explaining the terms and methods referred to in Unity literature. A subscription sent to a friend, therefore, accompanied by this helpful booklet, makes a most acceptable gift.

## A Practical Course in the Study of Truth

The Correspondence School Department of Unity School offers you a home-study course that will enrich your life through your application of the principles of Truth that it teaches. One who has completed the course expresses thus her appreciation of its advantages:

*I am grateful for this opportunity to speak of the Correspondence Course, for I consider it one of the most loving expressions of help that could be given to humanity. I have taken many courses in many subjects, but the Unity course is the only one that I have taken by correspondence, and it is the course that I have most enjoyed, and that I have been able to study the most intelligently. It is the one that I have been able to put to the greatest practical use.*

## *Avoid Destructive Words*

Never say: "I do not know." These are destructive words that will tear down your vitality. Words are powerful; they are either helpful or pernicious. Helpful words build, while pernicious words destroy. Why not join the Good Words Club, and form the habit of using only good, helpful words? A card will bring you details about the club.

## *A Quick Demonstration*

In January a member of the Help-One-A-Month Club ordered a gift subscription for a woman who desired Unity literature, but was unable to pay for it. The Unity periodical that was sent to this woman helped her to demonstrate so quickly that in March she was able to order a year's subscription for some one else. The club is doing a far-reaching work in helping to spread the teaching of practical Christianity. One Unity subscription a month to some friend is the goal of every member.

## *Study under These Teachers*

Many of Unity's best-known metaphysicians are conducting classes at the Unity Training School, the second term of which opens May 30. Among them are Charles Fillmore, one of the founders of Unity School; E. V. Ingraham, teacher and field lecturer; H. B. Jeffery, teacher and healer; Ernest C. Wilson, Editor of *Youth;* Celia Ayers, director of the Correspondence School; Marie Handly, director of the Field Department; Francis J. Gable, editor of *Christian Business*; Frances W. Foulks, teacher and author; and William Stack, center leader of Pasadena, California.

Do not miss the opportunity to study practical Christianity that is offered you by the Unity Training School. A folder giving complete information will be sent to you on request.

# Presented in Other Unity

## *You Can Never Tell What Lies Just Ahead*

A story in which adventure, pathos, romance, and philosophy are closely interwoven, a story that will grip you from first to last, is "New Horizons," by Dorothy Yost, the first installment of which will appear in the June issue of *Youth.* Two boys just being graduated from college; the wonderful opportunity that awaited them; a sudden happening that launched one of them on a different sort of adventure; a thrilling rescue; a joyous discovery; and then the chance for a real quest —these are some of the high lights in the story, which will be published in thirteen installments in *Youth.* Do not miss the first number of this fascinating story by one of *Youth's* most popular writers.

## *When Donald Yearned for Adventure*

"Report to the children's librarian at 9:37 Saturday morning," read the typewritten slip inside the envelope that bore Donald Graham's name. What could this mean? Only the day before Donald had bemoaned the fact that nothing really exciting could happen to an ordinary boy, and Uncle Mark had said, with a twinkle, "Maybe you'll meet a thrill when you least expect it." Could this be—well, it did look like the beginning of an adventure, and Donald decided that Bob could finish the bird house without him when there was a mysterious command like this to carry out. Then followed a day of mysteries, in which Donald displayed pluck, patience, accuracy, and punctuality. This fascinating story, by Lilian Vandevere, entitled, "Donald Gets Sealed Orders," appears in June *Wee Wisdom.*

# Periodicals This Month

## *No Person Has Power to Make You Unhappy*

Many a person starts the day with a song in his heart, only to be cast down later because of some thoughtless word or act on the part of another. Such a one gives to other persons the right to take his joy from him. Neither persons nor circumstances have any power over you except the power that you grant them. "Cease to think of the power of external things, and meditate upon the presence of God within you," says F. B. Whitney, in "Being Uphearted," an article appearing in June *Unity Daily Word.*

## *A Call for Strong Men*

"Step on the scales, comrade," says Lloyd C. Douglas, "and ask yourself whether you cannot do a better service for Christianity with your 190 pounds. And your big fists! You will not be asked to use them. It will be enough for the public to know that you have them and could use them, were there not a better way —the Jesus way." Dr. Douglas believes that Christianity needs big, brawny men who will agree to stop using force, and practice the Jesus method of nonresistance. Read "Christ and the Strong Men," by this gifted writer, in June *Christian Business.*

## *Affirmations—What Good Are They?*

Many persons feel that affirmations are a waste of time because they do not see immediate results. They lack the perseverance to keep on declaring the word until success comes. The power of affirmations, when rightly held in consciousness, is almost unbelievable. Lillian Grace Copp, in an article, "The Right Use of Affirmations," appearing in a June issue of *Weekly Unity,* makes clear the conditions that are necessary to the successful use of affirmations.

# DIRECTORY

## (*For Your Convenience*)

### ALABAMA

*Birmingham*—Unity Cen, 229½ N 18th
*Mobile*—Unity Study Class, 236 N Conception

### ARIZONA

*Phoenix*—Unity Cen, Title & Trust bldg

### ARKANSAS

*Little Rock*—Unity Cen, 809 W 15th

### CALIFORNIA

*Alameda*—Home of Truth, 1300 Grand
*Alhambra*—Eva Guenthart, 14 S 2d
*Bakersfield*—Unity Tr Cen, 1669½ Chester
*Burbank*—Unity Cen, 216 Gregg bldg
*Fresno*—E Weisenberger, 105 N Van Ness
*Glendale*—Unity Cen, 109 A So Central
*Hollywood*—Unity Lib, 1030 N Western; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee; Unity Study Class, 1645½ N Winona [Queen
*Inglewood*—Unity Truth Ministry, 426 E
*Ione*—Unity Circle
*Long Beach*—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
*Los Angeles*—Unity Temple, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 640 S New Hampshire; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont; Edward Hoykendorf, Haas bldg
*Napa*—Unity Cen, 938 Seminary
*Oakland*—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
*Pasadena*—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
*Pomona*—Meta Bk sh, 684 W 3d
*Redlands*—Leona Ballou, 906 Tribune
*Richmond*—Beulah W Tiller, 146 2d
*Sacramento*—Unity Cen, 921 10th
*San Bernardino*—Unity Cen, 2189 E st
*San Diego*—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
*San Francisco*—Unity Temple, 115 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1212 Market; Paul Elder Co, 239 Post; The Emporium; Mission Truth Cen, American Hall
*San Jose*—Christian Assembly, 72 N 5th
*Santa Barbara*—Truth Cen, 277 E Arrelaga
*Santa Cruz*—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
*Santa Monica*—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
*Santa Rosa*—Unity Cen, Masonic Temple
*Sebastopol*—Uniy Cen, 501 Petaluma
*S Pasadena*—Unity Cen, 1014 Fairview Ave
*Stockton*—Unity Cen, 822 N Center
*Van Nuys*—Unity Cen, 14424 Friar
*Whittier*—Unity Soc, 410 S Greenleaf
*Willow Glen*—Christian Assembly, 1305 Lincoln

### COLORADO

*Colorado Springs*—Unity Cen, DeGraff bldg
*Denver*—Publication Bk Store, 514 15th
*Pueblo*—Truth Cen, Congress Hotel

### CONNECTICUT

*Hartford*—Unity Reading Rm, 750 Main
*Stamford*—Unity Soc, 4 South

### DISTRICT OF COLUMBIA

*Washington*—Unity Soc, 1326 I NW

### FLORIDA

*Daytona Beach*—Unity Cen, 110 N Beach
*Jacksonville*—Unity Cen, Hogan & Union
*Lakeland*—Unity Cen, 321 S Mass
*Miami*—Unity Cen, Everglades Hotel
*Orlando*—Anna Nicholson, 417 Lake
*St Petersburg*—Unity Church, 646 5th ave S
*Tampa*—First Unity Soc, 222 W Lafayette
*W Palm Beach*—Soc of Prac Chris, 412 N Olive

### GEORGIA

*Atlanta*—Open Door, Chamber of Commerce

### IDAHO

*Boise*—Unity Study Class, 517 N 10th

### ILLINOIS

*Chicago*—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
*Peoria*—Unity College, 1821 Main
*Rockford*—Unity Cen, Stewart bldg
*Springfield*—Unity Cen, Mine Workers bldg

### INDIANA

*Indianapolis*—Unity Cen, Kresge bldg

### IOWA

*Cedar Rapids*—Unity Cen, 728 4th Ave E
*Davenport*—Unity Cen, Whitaker bldg
*Des Moines*—Unity Cen, K P bldg
*Sioux City*—Truth Cen, Davidson bldg
*Waterloo*—Unity Cen, Lafayette bldg

### KANSAS

*Topeka*—Unity Cen, Jayhawk Hotel
*Wichita*—Truth Cen, 420 Riverview

### KENTUCKY

*Lexington*—Unity Cen, 581 W Main
*Louisville*—Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson Hotel

### LOUISIANA

*New Orleans*—Unity Soc, 2000 Carondelet
*Shreveport*—Unity Class, 1196 Louisiana

### MARYLAND

*Baltimore*—Mrs Metcalfe, 2133 Maryland

### MASSACHUSETTS

*Boston*—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

### MICHIGAN

*Battle Creek*—Book Nook, 90 Highway
*Detroit*—Unity Cen, 5057 Woodward
*Flint*—Unity Cen, 921 Eddy
*Grand Rapids*—Ida Bailey, 61 Sheldon
*Kalamazoo*—School of Chr, 209 W Dutton
*Muskegon*—Unity Cen, Occidental Hotel
*Royal Oak*—Unity Cen, 500 S Main

MINNESOTA

*Duluth*—Unity Cen, 215 W 2d
*Minneapolis*—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
*St Paul*—Unity Cen, Frontier bldg

MISSOURI

*Kansas City*—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
*St Joseph*—Unity Cen, Empire Trust bldg
*St Louis*—First Unity Soc, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

*Bozeman*—Unity Cen, 301 S Black
*Helena*—Meta Cen, Unitarian Church bldg

NEBRASKA

*Lincoln*—Unity Soc, 1548 O st
*Omaha*—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

*Reno*—Unity Cen, 106 State

NEW HAMPSHIRE

*Manchester*—Home of Truth, Hotel Carpenter

NEW JERSEY

*Atlantic City*—Temple of Truth, Central Pier
*East Orange*—Unity, 19 Washington
*Haddonfield*—Carrie Steinmetz, 252 Windsor
*Newark*—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
*Plainfield*—Unity Cen, Babcock bldg

NEW MEXICO

*Albuquerque*—Unity Rdg Rm, 210 N 6th
*Raton*—May Schleifer, 321 N 4th

NEW YORK

*Brooklyn*—Unity Soc, 50 Livingston
*Buffalo*—Unity Soc, Hotel Statler
*Jamaica, L I*—Unity Soc, Franklin Hotel
*New Rochelle*—Unity Cen, 490 Main
*New York*—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
*Rochester*—Unity Cen, Seneca Hotel; Unity Soc, 328 E Main
*Schenectady*—Unity Soc, 1029 University
*Syracuse*—Carter, 155 E Onondaga

OHIO

*Akron*—Unity Cen, Pythian Temple
*Canton*—Unity Soc, 428 Market av N
*Cincinnati*—Unity Cen, 26 E 6th; New Thought Temple, 1401 E McMillan
*Cleveland*—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
*Columbus*—Unity Cen, 80 W Starr
*Dayton*—Unity Cen, Dayton Industries bldg
*Hamilton*—Unity Temple, 117 Ross
*Toledo*—Unity Cen, 404 W Bancroft
*Warren*—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

*Bartlesville*—Truth Cen, 209 Central Nat'l Bank
*Muskogee*—Unity Cen, 803 W Bdwy
*Okmulgee*—Mrs G F Wyvell, 100½ S Morton, Room 201
*Tulsa*—Unity Reading Rm, 1242 S Boston; Mrs Wilson, 511 E Marshall (colored)

OREGON

*Eugene*—Unity Cen, Miner bldg
*Portland*—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

*Coudersport*—D M Andrews, 107 S Main
*Erie*—Unity Cen, Reed Hotel
*Philadelphia*—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
*Pittsburgh*—Unity Cen, 435 Penn
*Wilkes Barre*—Alice Sadler, 315 Miners' Bank bldg

TENNESSEE

*Chattanooga*—Unity Cen, James bldg
*Memphis*—Unity Cen, 148-50 Court
*Nashville*—Unity Cen, Tulane hotel

TEXAS

*Dallas*—Unity Cen, 1913½ Commerce
*El Paso*—Unity Temple, 305 E Franklin
*Ft Worth*—Unity Cen, Worth bldg
*Houston*—Unity Cen, New Majestic bldg
*San Antonio*—Unity Cen, Maverick bldg

UTAH

*Salt Lake City*—Unity Study Class, Cullen Hotel

WASHINGTON

*Seattle*—Unity Soc, Henry bldg; Seattle Cen, 1123 5th; Unity Soc, 421 Belmont N; The Bon Marche
*Spokane*—Metaphysical Book Sh, 821½ 1st; Church of Truth, 1124 W 6th
*Tacoma*—Unity Cen, 932½ Bdwy
*Yakima*—Church of Truth, 2d and B sts; Meta Cen, 301 N 2nd St

WISCONSIN

*Madison*—Unity Home of Truth, 1812 Van Hise
*Milwaukee*—Unity Cen, 3112 W Highland

AUSTRALIA

*Adelaide*—New Thought Soc, Darling bldg; Divine Science Cen, 99 King William
*Brisbane*—Unity Cen, Albert House
*Perth*—Albert & Sons, 130 Murray
*Sydney*—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

*Calgary*—Unity Cen, 221a 8th ave W
*Edmonton*—Unity Cen, 10576 104th
*Moose Jaw*—Unity Cen, 73 High W
*Regina*—Unity Cen, Westman Chambers
*Saskatoon*—Unity Cen, Canada bldg
*Toronto*—Unity Cen, 765 A Yonge
*Vancouver*—Unity Church of Truth, 641 Granville
*Victoria*—Unity Cen, 739 Yates
*Winnipeg*—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

*Boscombe Hants*—E Quinion, 20 Gordon rd
*Cheshire*—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
*Liverpool*—Unity Cen, 125 Mt Pleasant
*London*—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

*Heilbronn am Neckar*—H A Hahn, Frankfurterstrasse 8

SCOTLAND

*Edinburgh*—Margaret Hume, 7 Churchhill pl

SOUTH AFRICA

*Fairview, Johannesburg*—Unity Bk Depot, 66 Grace

A reduction has been made in the price of the book, *Selected Studies*, by Imelda Octavia Shanklin. The price of the cloth-bound copy is now $1 instead of $1.50. The paper-bound copy has been reduced from 75 cents to 50 cents.

We are glad to announce that two more of our books have been translated into foreign languages. *Lessons in Truth*, by H. Emilie Cady, can now be obtained in Spanish, and *The Sunlit Way*, by Ernest C. Wilson, in German. The price of each of these books, cloth bound, is $1.

July *Unity* will bring to you a true story by Genevieve Courtney Maurer, entitled "The Sustaining Power." The story tells of two little boys who, while celebrating the Fourth of July, have their eyes badly burned by an exploding firecracker. You will marvel at the faith that these children exercised, and you will rejoice with them in their complete healing. This story is characteristic of the interesting and helpful material to be found in *Unity* magazine, a monthly periodical, selling for $1.50 a year.

For the one who is just beginning the study of metaphysical Christianity, *Lessons in Truth* and *Miscellaneous Writings*, by H. Emilie Cady, are desirable books. One feels instinctively, when studying them, that the author has tested and proved the teaching that she gives out. These books, in cloth binding, sell for $1 each; they come in limp bindings also, at $2 each.

After earnestly and reverently studying the life of the Master as presented in the four Gospels, Ellen Conger Goodyear compiled *The Journey of Jesus*. She selected texts from the Gospels, and arranged them, so that an unbroken narrative might be given to the Bible student who is interested in having a chronological outline of the life of Christ. This book, in paper, $1; cloth, $2.

With the coming of summer, appetites undergo a change, and the good housewife sees to it that vegetables and fruits predominate on the menu. If you want to learn new and attractive ways of serving these good things, send for *The Science of Food and Cookery*, a book of practical vegetarian recipes, with suggestions for menus, and a wealth of information about food and nutrition. Beautifully bound, in washable cover, this book sells for $2.50.

When you get up in the morning do you greet the new day with thanksgiving? Do you feel that the new day is God's gift to you, a day into which you can put all the joy of living, regardless of past mistakes and sorrows? This is the inspiration that you will receive from the study of the booklet, *Beginning Again*, written by F. B. Whitney. It is priced at only 35 cents.

Our pocket-sized edition of the New Testament (American Standard Version) contains two distinctive features; it carries illustrations of life and events in the Holy Land, and the Master's words stand out in bold-faced type. The price of this little book is 50 cents, cloth bound.

When you pack your bags to take a vacation trip, be sure to tuck in a few worth-while books. *The Sunlit Way* and *Adventures in Prosperity*, both written by Ernest C. Wilson, will make delightful holiday companions. *The Sunlit Way* will give you an entirely new outlook on life, while *Adventures in Prosperity* will show you how to demonstrate an abundance of good gifts. Beautifully and simply expressed, the message of these two books appeals to all students of practical Christianity, whether they are just beginning, or have studied for years. The price of each book, cloth bound, is $1; *Adventures in Prosperity* comes also in fabrikoid, at $2.

As the title suggests, the book, *All Things Made New*, by Frances W. Foulks, is an inspiration toward the attainment of spiritual newness and uplift. This is one of Unity's latest books, and sells for $1, in cloth binding, or $2, in fabrikoid.

Truth is stranger than fiction, it is said, and one can well believe it after reading *Caroline Napier*, the true story of a woman's life, a woman who was able to drink from the cup of success after tasting the dregs of adversity. How her faith triumphed over every obstacle makes a fascinating and inspiring story. Price, 50 cents.

SEND

# FELLOWSHIP SUBSCRIPTIONS

UNITY...8 MONTHS

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Eight months of *Unity* magazine means eight monthly messages of cheer, inspiration, and encouragement to put some one on the upward path again. Would you be willing to help a friend this much?

NOW, more than ever before, the world is in need of a practical faith such as Unity presents. Not by commercial means will this faith be spread, but by the efforts of faithful followers of Jesus Christ. Will you do your bit by sending three eight-month *Unity* subscriptions to persons who are in need of help, whether mental, physical, or financial?

Order these subscriptions through the Prosperity Bank plan and build up your own prosperity consciousness while your friends are benefiting from *Unity* magazine. Silent Unity will pray with you for your success while you save.

UNITY SCHOOL OF CHRISTIANITY,

917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will use daily the prosperity statement that you send me, and will work to set in action within myself the laws governing my prosperity. I will save $3 to pay for three fellowship subscriptions to *Unity* magazine, to be sent at once to friends whose names are listed below.

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   City ..... State .....

3. Friend's name .....

   Address .....

   City ..... State .....

My name .....

Address .....

City ..... State .....

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# BOOKS by Charles Fillmore

*"For books there will always be a need, Wherever the course of your life may lead."*

Charles Fillmore's books have helped many persons to solve their problems, and to restore harmony to their lives. Whether you are an advanced student of Truth or just a beginner, you will find help in his books, which are listed below.

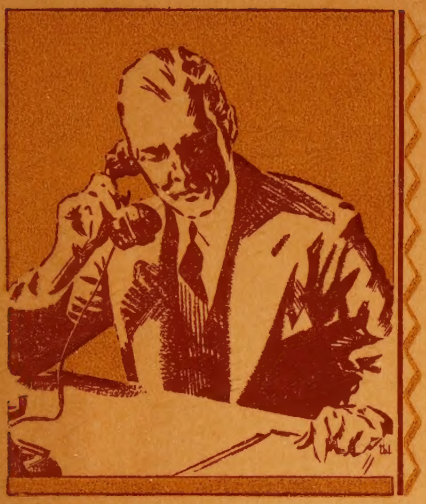
*Christian Healing* helps you to become conscious of your oneness with God, and points the way toward the overcoming of all inharmony of mind, body, and affairs. In cloth binding, price, $1; fabrikoid, $2.

*Talks on Truth* is a supplement to *Christian Healing*, and takes up the study of many subjects of interest to the advanced student of Truth. This book comes in paper binding only, price, 75 cents.

*The Twelve Powers of Man* gives the reader a working knowledge of both the subconscious and the superconscious mind. It is for the advanced student of metaphysical Christianity; cloth bound, $1; fabrikoid, $2.

You will find in *Directions for Beginners* a simple teaching, followed by a mental drill to help you demonstrate its practical value. Price of this booklet, 25 cents.

*Inner Vision* deals with dreams, and points to divine guidance through their correct interpretation. This booklet interprets many dreams. Price, 50 cents.



# IF You Don't Like Your Job CHANGE IT!

ARE YOU satisfied with your job, or do you feel that you are not getting anywhere, that you are underpaid, overworked? If you do not like your job, change it—not give it up—change it from one that you dislike into one that you really enjoy. In an article published recently in *Christian Business* magazine two suggestions were given whereby this can be done. Here are the suggestions:

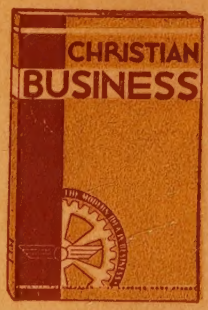
**Look for something new and interesting about your job.**

**Look for easier and more efficient ways of doing your work.**

*Christian Business* magazine teaches that, by taking a constructive attitude toward your work, you become more receptive to success. You will find in this magazine many other suggestions for making a success of your work, suggestions that are not mere theories, but results of actual experiences in the lives of successful business men.

A feature of *Christian Business* is the "Salesman's Corner," in which are set forth helpful ideas for stimulating sales. It is not a dry, preachy affair, but usually a friendly story bringing a real inspiration to those who are in the selling game.

Stories, articles, and regular departments are included in the fifty pages of *Christian Business* magazine, which is published monthly. Why not avail yourself of its help by subscribing for it now.




A YEAR'S SUBSCRIPTION —TWELVE ISSUES, FOR

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# The Presence

by ALVA ROMANES

"No man hath seen God at any time"—
But, down the dawn's rose-petaled lane,
I've seen gay day come back again;
And, on its twilight avenue,
I've watched black night its lamps renew;
And I have seen green spring unfold,
And earth o'erlaid with autumn gold;
And I have looked on friendship's face,
And love has blessed me with its grace.
I've seen calm Truth walk undismayed
Before the bigot's angry blade,
And faith and prayer have both prevailed
When all the wit of man has failed;
So what my time-bound sense conceals
The vision of my soul reveals.